

THE
EVANGELICAL
CATECHIST,
IN
THREE PARTS.

PART THE FIRST,

Intended for the Use of CHILDREN;
With a particular Design to exercise and furnish
the MEMORY.

BY EDWARD WILLIAMS, D.D.

THIRD EDITION.

From a child thou hast known the holy scriptures,
2 TIM. iii. 15.

*Hold fast the form of sound words, which thou hast
heard of me.* 2 Tim. i. 13.

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ADVERTISEMENT.

THE EVANGELICAL CATECHIST, in *Three Parts*, is designed to answer, more immediately, **THREE** important purposes:—

First, to furnish the **MEMORIES** of children with the leading **PRINCIPLES** of religion.

Secondly, to settle the **JUDGMENTS** of youth respecting truth and error.

Thirdly, to exercise the **CONSCIENCES** of professing christians, with regard to the influence of divine truths.

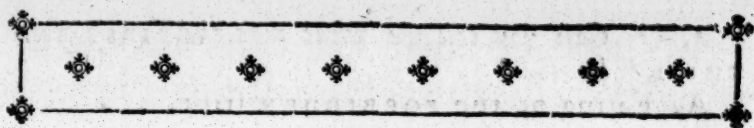
It is therefore published not only in three *separate parts*, for the use of the several ages in life for which it is intended, but also in *separate classes*. What is here called **The PARENT'S HELP**, or, **The YOUNG CHILD'S FIRST CATECHISM**, is the *first class* of the *first part*.

As some, however, may wish to have the whole set of catechisms complete, and as parents and other teachers will have various classes to catechise, the whole work is also published *together*, with an ESSAY prefixed upon the *utility*, and the best *method* of catechising; where the reader may see my reasons at large for the plan adopted, in preference to all others that I have seen; particularly, as it contributes to excite in *children* delight and commendable emulation; in *youth* a spirit of enquiry and persevering diligence; and in all who *profess* their adherence to sound principles a correspondent temper and practice. Whereas the common method of catechising (too often stopping short with the *memory*) after taking pains in laying a *foundation*, leaves the hopeful work, like a building, unfinished and exposed.

6 JA 63

E. W.

THE



T H E
EVANGELICAL CATECHIST, &c.

C L A S S I.

THE PARENT'S HELP; OR,
The Young Child's First Catechism.

- § 1. *Concerning our first parents.* § 2. *Cain and Abel.* § 3. *Noah and his family.* § 4. *Abraham.* § 5. *Lot and his family.* § 6. *Moses.* § 7. *Samuel and Eli.* § 8. *David.* § 9. *Elijah.* § 10. *Elisha.* § 11. *Jonah.* § 12. *Daniel and his three companions.* § 13. *John the Baptist.* § 14. *Jesus Christ.* § 15. *Lazarus and his sisters.* § 16. *Eutychus.* § 17. *Timothy.*

§ 1. CONCERNING OUR FIRST PARENTS.
Gen. i.—iii.

1. QUESTION. **W**HAT is your name?

ANSWER. A. or B.

2. Q. Can you tell me who was the FIRST MAN?
A. Adam.

3. Q. Of what did God form the BODY of Adam?

A. Of the DUST of the ground.

A 3

4. Q. Can

4. Q. *Can you tell me what was the FIRST BAD THING* he did?*

A. Eating of the FORBIDDEN fruit.

5. Q. *Who was the FIRST WOMAN?*

A. Eve, Adam's wife.

6. Q. *Of what did God form HER BOBY?*

A. Of one of Adam's ribs.

7. Q. *And did SHE do any thing that was bad?*

A. Yes, she took of the fruit BEFORE Adam did.

8. Q. *And WHAT ELSE did she do?*

A. She TEMPTED her husband to eat with her.

9. Q. *What HARM was there in eating THAT FRUIT?*

A. It was a very great SIN.

10. Q. *Why*

* Here it may be observed once for all, that the questions are so formed, frequently, as to afford the teacher an opportunity of making instructive remarks. For instance, the child may be familiarly informed, That *before* this transgression Adam was good and happy, but *after* it he was very different.

N. B. Some of the most emphatic words, that is, such as may afford a *hint* to the teacher for himself to enlarge upon, are printed in a different letter. Thus the word NAME, [1. Q.] will lead him to explain the meaning of giving names to things. The words FIRST MAN, [2. Q.] to shew that mankind had a *beginning*, and that all, however numerous, have sprung from Adam. The word BODY, [3. Q.] will suggest the thought of our having *souls*; as the word DUST [3. A.] will intimate our humble original, and the folly of *pride*, &c.

10. Q. *Why was it a GREAT sin?*

A. Because they were PLAINLY TOLD not to eat of it.

11. Q. *Who told them that they must not eat of it?*

A. The great God who made them.

12. Q. *What became of them AFTERWARD?*

A. They were turned out of the GARDEN of Eden.

13. Q. *And was the GREAT GOD angry with them?*

A. Yes, very angry.

14. Q. *Did he LEAVE them without hope of pardon?*

A. No, for he promised them a SAVIOUR.

§ 2. Concerning CAIN & ABEL.—Gen. iv.

1. Q. *Can you tell me who was Cain?*

A. Adam's ELDEST son.

2. Q. *What VERY WICKED thing did he do?*

A. He slew his BROTHER Abel.

3. Q. *Why did he SLAY him?*

A. Because Abel was GOOD, and himself WICKED.

4. Q. *And what became of Cain AFTER he slew his brother?*

A. God Almighty PUNISHED him.

5. Q. *What became of Abel's SOUL?*

A. It went to HEAVEN, to the good and merciful God, and the good Angels.

§ 3. Con-

§ 3. Concerning NOAH and his family.

Gen. v.—viii.

1. Q. *Can you tell me who was Noah?*

A. The father of Shem, Ham, and Japheth.

2. Q. *What great work did he do, when GOD ORDERED him to do it?*

A. He built a very LARGE ARK, somewhat like a great SHIP.

3. Q. *Who was SAVED in the ark when the DELUGE came?*

A. Noah and ALL his family.

4. Q. *How many persons were they?*

A. Eight persons: Noah and his wife, his three sons and their wives.

5. Q. *And what else was preserved alive?*

A. SOME fowls, cattle, and creeping things.

6. Q. *What became of the men and the living things of the earth that were not in the ark?*

A. They were DROWNED in the great waters.

7. Q. *Why were ALL MEN drowned but Noah and his family?*

A. Because they were very wicked, and did not believe what GOD SAID to them.

8. Q. *What did Noah do after the danger was OVER?*

A. He was very THANKFUL.

9. Q. *How did he SHEW his thankfulness?*

A. By offering SACRIFICES to God.

§ 4. Con-

§ 4. Concerning ABRAHAM.—*Gen. xxi.—xxii.*

1. Q. *Can you tell me who was Abraham?*

A. He was the father of Isaac, and the grandfather of Jacob.

2. Q. *In what was he REMARKABLY good?*

A. He believed EVERY thing that God said to him.

3. Q. *Why was Abraham called the FRIEND OF GOD?*

A. Because God shewed him VERY GREAT favors; and he chose God for his BEST friend, and loved him much.

4. Q. *What did Abraham do with his son Ishmael, who MOCKED Isaac his brother?*

A. He turned him out of his house, as NOT FIT to live in the same family.

§ 5. Concerning LOT and his family.
Gen. xiv.—xix.

1. Q. *Who was Lot?*

A. Abraham's Nephew.

2. Q. *Where did he live?*

A. In WICKED Sodom.

3. Q. *What became of Lot's WIFE?*

A. She was turned into a pillar of salt.

4. Q. *Why was she THUS punished?*

A. Because she was very wicked, and God made her a PUBLIC EXAMPLE.

5. Q. *What great WICKEDNESS did she do?*

A. She

A. She looked back to Sodom and Gomorrah, though she was plainly told not to do so; and she minded earthly things MORE than God.

6. Q. *What became of Sodom and Gomorrah, and the people that lived there?*

A. They were burned with fire and brimstone.

7. Q. *What became of their WICKED SOULS?*

A. They went to HELL, to satan and his companions.

8. Q. *What became of righteous Lot, who was so much GRIEVED at them?*

A. He was kept safe by the great and gracious God, and at last taken to HEAVEN.

§ 6. Concerning MOSES.—*Exod.* ii.—xiv.—xv.

1. Q. *Who was Moses?*

A. The brother of Aaron and Miriam, and a FAITHFUL servant of God.

2. Q. *What did his PARENTS do with him when he was a babe?*

A. They put him in a small ARK of bulrushes daubed with PITCH, and laid him in the flags by the river's brink, and his sister watched him.

3. Q. *Who found him there?*

A. Pharaoh's Daughter, with her maidens.

4. Q. *What did she do by him?*

A. She put him out to nurse.

5. Q. *And who was his nurse?*

A. His own mother, as PROVIDENCE would have it.

6. Q. *Where did he live afterwards?*

A. With Pharaoh king of Egypt.

7. Q. *And*

7. Q. *And which did he PREFER, the wicked Egyptians, with all their riches and fine things ; or the people of God with all their afflictions and poverty ?*

A. He PREFERED the people of God.

8. Q. *What became of CRUEL Pharaoh who drowned the little children ?*

A. He was himself drowned in the RED sea.

9. Q. *Who was drowned with him ?*

A. All the Egyptians who wanted to destroy Moses and his friends.

10. Q. *And what became of Moses and his friends ?*

A. God Almighty saved them by OPENING the sea before them.

11. Q. *What did they do after they were out of the AWFUL danger ?*

A. They sang a hymn of praise to God their Saviour.

12. Q. *What part of the HOLY SCRIPTURE did Moses write ?*

A. Genesis, Exodus, Leviticus, Numbers and Deuteronomy.

§ 7. Concerning SAMUEL.—I Sam. i.—iii.

1. Q. *Who was Samuel ?*

A. He was the prophet whom God called when he was very young.

2. Q. *Where was he when God called him ?*

A. He was in the house of Eli.

3. Q. *Who was Eli ?*

A. He was a priest, and a good old man, UPON THE WHOLE, but sinfully neglected his children.

4. Q. *How*

4. Q. *How did he neglect them?*

A. By not properly CORRECTING them for their GREAT faults.

5. Q. *What did the good child Samuel say when God called him?*

A. He said, Speak, Lord, for thy servant heareth.

6. Q. *How did the Lord HONOUR him?*

A. He was made a great prophet, and a judge in Israel.

§ 8. Concerning DAVID.—1 Sam. xvii, &c.

1. Q. *Who was David?*

A. The youngest son of Jesse,

2. Q. *How was he EMPLOYED when young?*

A. He kept his father's Sheep.

3. Q. *Who was the GIANT he slew?*

A. Goliath the Philistine, a proud BOASTER.

4. Q. *How did he slay him, seeing he was so BIG?*

A. With a sling and stone, and the EXTRAORDINARY help of God.

5. Q. *What became of David after this act of valour and PIETY?*

A. He was made a king and a prophet.

6. Q. *What was the character of Absalom ONE of his sons?*

A. He was very proud and disobedient.

7. Q. *What became of him with his PRIDE and DISOBEDIENCE?*

A. He

A. He was caught by his bushy hair in a tree, and Joab slew him.

8. Q. *What was the GENERAL CHARACTER of Solomon another son of David?*

A. He was the wisest of men, though he had his FAILINGS.

9. Q. *What part of the BIBLE did Solomon write?*

A. The Proverbs, Ecclesiastes, and the Canticles.

§ 9. Concerning ELIJAH.—1 Kings xvii, &c.

1. Q. *Who was Elijah, or Elias, the Tishbite?*

A. He was a very zealous prophet.

2. Q. *Who was the wicked KING whom Elijah REPROVED and threatened, by the command of God?*

A. Ahab the son of Omri, and the husband of WICKED Jezebel.

3. Q. *When Ahab wanted to take away the life of this VERY GOOD man, where did he go to?*

A. He hid himself by the brook, or small river Cherith.

4. Q. *What did he do for meat and drink, in that SOLITARY place?*

A. God commanded the RAVENS to feed him.

5. Q. *What could they bring him which was eatable?*

A. They brought him bread and flesh in the morning, and bread and flesh in the evening.

6. Q. *And what had he to DRINK?*

B

A. Water

A. Water out of the brook.

7. Q. *When there was NO WATER in the brook, what did he do ?*

A. He went to Zarephath, to a widow woman and her son.

8. Q. *When the son of the woman FELL SICK, and his sickness was so sore that there was no BREATH left in him ; what did Elijah do to him ?*

A. He took him and laid him upon his own bed, and prayed to the Lord that he would cause the child's soul to come into him again.

9. Q. *And did the Lord grant Elijah's EXTRA-ORDINARY request ?*

A. Yes ; for the soul of the child came into him again, and he REVIVED.

10. Q. *How did Elijah reprove Ahab, and convince BAAL's prophets ?*

A. Having told Ahab of his faults, he challenged all Israel, and all the FALSE prophets, to meet him on Mount Carmel, where he confounded them with a MIRACLE.

11. Q. *When Jezebel wanted to take away his life, where did he go ?*

A. He went into the wilderness a day's journey from Beersheba, and sat under a juniper-tree.

12. Q. *Was he not in GREAT TROUBLE there ?*

A. Yes, very great ; but an ANGEL came to comfort him.

13. Q. *Where did he go from thence ?*

A. He went to Mount Horeb, and lodged in a CAVE.

14. Q. *And what became of Elijah after all his troubles ?*

A. He

A. He was taken up to heaven in a chariot of fire, by a whirlwind.

§ 10. Concerning ELISHA.—1 Kings xix, &c.

1. Q. *Who was Elisha?*

A. He was the son of Shaphat, whom Elijah appointed to be a prophet in his room.

2. Q. *What were the first miracles he wrought?*

A. He first divided the waters of Jordan, and went over; and in a few days after he healed the water-springs of Jericho.

3. Q. *When he went up to Bethel, what did the wicked children of the place say to him?*

A. They said to him in ridicule, Go up, thou bald head; go up, thou bald head.

4. Q. *How were they and their parents punished for their bad behaviour to this good man?*

A. Two she bears came out of the forest, and tore forty and two children of them.

5. Q. *What other miracles did Elisha perform?*

A. A great many; he multiplied the widow's oil, raised to life the Shunamite's son, increased the virtue of twenty barley-loaves, made the axe-head to swim, and some others.

§ 11. Concerning JONAH.

1. Q. *Who was Jonah the son of Amittai?*

A. The prophet who wanted to flee from the presence of God.

2. Q. *How did he want to flee?*

A. He wanted to go to Tarshish, instead of to Niniveh where God commanded him to go.

3. Q. *And did he PROSPER?*

A. No, for the Lord raised a mighty tempest in the sea.

4. Q. *And what became of Jonah?*

A. The mariners cast him forth into the sea?

5. Q. *Why did they cast Jonah, rather than any other?*

A. Because the lot fell upon him, and the Lord would have it so.

6. Q. *Did Jonah perish in the sea?*

A. No, for the Lord had prepared a great fish to swallow him up.

7. Q. *How long was Jonah in the belly of the fish?*

A. Three days and three nights.

8. Q. *Was he sensible where he was?*

A. Yes, for he prayed to God very earnestly.

9. Q. *Did God hear and answer him?*

A. Yes, for he made the fish to throw him up on dry land.

10. Q. *What became of him after?*

A. He went to Nineveh to preach.

11. Q. *What success had he?*

A. The people of Niniveh believed God, and REPENTED at Jonah's preaching.

§ 12. Concerning DANIEL and his three companions.

1. Q. *Who was Daniel?*

A. An

A. An Israelite in Babylon.

2. Q. *Who were his three companions?*

A. Shadrack, Meshack, and Abednego.

3. Q. *What did Nebuchadnezzar and the Chaldeans do to them?*

A. They were cast into the midst of a burning fiery FURNACE.

4. Q. *What for?*

A. Because they would not worship a golden IMAGE.

5. Q. *Were they burned to death?*

A. No, they were not burnt AT ALL.

6. Q. *How could that be?*

A. God, who made the FIRE, hindered it from burning them.

7. Q. *What became of them after?*

A. They were promoted to greater honour.

8. Q. *And what did the princes and presidents of Babylon do to Daniel?*

A. They had him cast into the DEN of lions.

9. Q. *What was it for?*

A. Because he would not leave off praying to God.

10. Q. *Did the strong FIERCE LIONS kill him?*

A. No, for God sent an angel to shut their mouths.

11. Q. *What became of those who accused Daniel?*

A. They were cast into the lion's den.

12. Q. *And what did the lions do to them?*

A. They had the mastery of them, and brake all their bones in pieces.

13. Q. *Why did not God send his angel to save THEM, as he did to save Daniel?*

B 3

A. Because

A. Because they were WICKED, and would not PRAY to God; but Daniel prayed and believed in his God.

14. Q. *What became of Daniel after this?*

A. He PROSPERED in the reign of Darius, and in the reign of Cyrus the Persian.

§ 13. Concerning JOHN the Baptist.

Matt. iii, &c.

1. Q. *Who was John the Baptist?*

A. He was a great prophet, and was filled with the Holy Ghost from his mother's womb.

2. Q. *What was his PRINCIPAL work?*

A. To make ready a people prepared for the Lord; that is, to preach repentance towards God, and faith in the promised Messiah about to be revealed.

3. Q. *Why was he called the Baptist?*

A. Because, by God's appointment, he BAPTISED with water the people who flocked to him confessing their sins.

4. Q. *What sort of baptism did he teach the people to look for from Jesus Christ?*

A. The baptism of the Holy Spirit.

5. Q. *And do people NOW need any thing more to make them good and happy Christians, than to be baptised with water?*

A. Yes, they need the washing of REGENERATION, and the renewing of the HOLY GHOST.

6. Q. *What became of John, after his great labour and faithfulness?*

A. He was BEHEADED by the command of Herod, the king of Galilee.

7. Q. *What*

7. Q. *What was the cause of that UNGRATEFUL and cruel command?*

A. Herod's RASH promise to his wicked niece, the daughter of Herodias.

8. Q. *Who was Herodias?*

A. The wife of Philip, Herod's brother; who had a quarrel against John, and would have killed him; but she could not.

9. Q. *Why did Herodias quarrel with John?*

A. Because he had said unto Herod, It is not LAWFUL for thee to have thy brother's wife; for Herod had married her.

10. Q. *Was Herod HAPPY after this?*

A. No; his mind was GREATLY TROUBLED.

§ 14. Concerning JESUS CHRIST.

1. Q. *Can you tell me who is Jesus Christ?*

A. The Son of God, and of the virgin Mary, and the Saviour of SINFUL men.

2. Q. *Had he himself NO sin?*

A. No; he was holy, harmless, undefiled, and separate from sinners.

3. Q. *Was he IN BEING before he became a man, and took upon him the form of a servant in our world?*

A. Yes; for the WORD was GOD, and ALL THINGS, visible and invisible, were MADE by him.

4. Q. *And was he really a MAN as well as GOD?*

A. Yes; for he was THE MAN Christ Jesus, as well as the TRUE GOD and eternal life.

5. Q. *If*

5. Q. *If he was a person so great and divine how did he BEHAVE to his mother Mary, and her husband Joseph, when a child?*

A. He was very DUTIFUL, and always obeyed every LAWFUL command.

6. Q. *How did he love LEARNING, and improvement in wisdom?*

A. He grew in knowledge daily, as he did in stature; and was very wise as well as very good.

7. Q. *Did he ever PRAY to his heavenly Father?*

A. Yes; he prayed much himself, and hath taught us to pray OFTEN and with IMPORTUNITY.

8. Q. *Though he was a person of such heavenly RANK, was he not very HUMBLE?*

C A. Yes; he was meek and lowly of heart, and hath taught us to be so.

9. Q. *When he was ILL-USED and REVILED what did he do?*

A. When he was reviled, he reviled not again; when he suffered he threatened not; but committed himself to him that judgeth righteously.

10. Q. *When any wanted him to do what was WRONG, what did he do?*

A. He obeyed God rather than men, and told them their faults in a BECOMING manner.

11. Q. *When he was grown up to be a man, did he despise LITTLE CHILDREN, as below his notice?*

A. No; for he said, Suffer the little children to come unto me, and forbid them not; and he took them in his arms and blessed them.

12. Q. *Seeing he was so good, and went about doing good to the BODIES and SOULS of men continually, how was he treated by them at last?*

A. He

A. He was CRUCIFIED between two thieves.

13. Q. *Had they any PLAUSIBLE reason for treating him in this UNGRATEFUL and CRUEL manner?*

A. No, for he did no sin; nor was guile found in his mouth.

14. Q. *How did he behave to his MURDERERS?*

A. He prayed for them with great tenderness and compassion.

15. Q. *What was his prayer?*

A. Father forgive them, for they know not what they do.

16. Q. *And can you tell why God SUFFERED wicked men to shed the blood of Christ and put him to death?*

A. He was wounded for OUR TRANSGRESSIONS, and his death is of UNSPEAKABLE VALUE.

17. Q. *When he was BURIED, how long did he continue in the GRAVE?*

A. A part of three days.

18. Q. *And after his RESURRECTION, how long did he continue on earth with his disciples?*

A. Forty days and nights.

16. Q. *And where did he go after?*

A. He ASCENDED above all heavens, where he even now appears in the presence of God for us.

20. Q. *Shall we ever SEE him again?*

A. Yes; all shall see him, and he will JUDGE ALL according to what they do in this world.

§ 15. Concerning LAZARUS and his sisters.

John xi.

1. Q. *Can you tell me who was Lazarus?*

A. He was a very GOOD man, who lived at Bethany near Jerusalem, and who enjoyed Christ's particular FRIENDSHIP.

2. Q. *What PROOF did he give of that friendship?*

A. He visited him; wept over him when DEAD, and raised him to life again.

3. Q. *Who were the two sisters of Lazarus?*

A. Martha and Mary.

4. Q. *What is said of Martha?*

A. That she paid more attention to the ENTERTAINING of Christ in the family, and less to his instructive DISCOURSE, than was proper.

5. Q. *And what is said of Mary?*

A. She was MORE attentive to what Christ said, and diligently minded the ONE THING NEEDFUL.

§ 16. Concerning EUTYCHUS.—*Acts xx.*

1. Q. *Can you tell me who was Eutychus?*

A. He was a young man who SLEPT under a good sermon.

2. Q. *Who was the PREACHER when he so fell asleep?*

A. The apostle Paul.

3. Q. *Where was it at that St. Paul then preached?*

A. In an UPPER CHAMBER, which was well lighted, at a place called Troas.

4. Q. *At*

4. Q. *At what TIME did he preach?*

A. When it was LATE in the evening, on the FIRST day of the week, which is the CHRISTIAN SABBATH.

5. Q. *And what happened to him when he slept so under the sermon?*

A. From the window in which he sat, which was in the third loft, he fell down and was taken up DEAD.

6. Q. *And did he continue dead, as might be expected?*

A. No, for when Paul went down and embraced him, he revived; which was a great comfort to them all; while it was a solemn warning against DROWSINESS in divine worship.

§ 17. Concerning TIMOTHY.

1. Q. *Can you tell me who was Timothy?*

A. He was the son of Eunice, and the grandson of Lois.

2. Q. *What was he remarkable for, when a child?*

A. For his knowledge of the holy scriptures.

3. Q. *Had he GRACE as well as knowledge?*

A. St. Paul was persuaded he had UNFEIGNED FAITH.

4. Q. *And what became of him when he was grown up?*

A. He became a preacher of the gospel, and St. Paul was very fond of him.

5. Q. *What was his distinguishing character as a gospel minister?*

A. He was remarkably FAITHFUL, and free from SELFISH ends in the great work.

A HYMN.

A

H Y M N.

(Common Metre.)

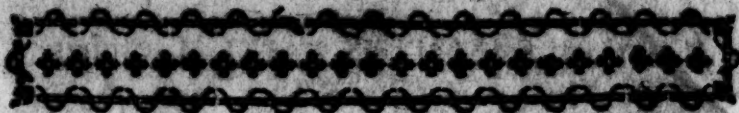
I.

HOSANNA to the Prince of Grace;
 Sion, behold thy King!
 Proclaim the Son of David's race,
 And teach the Babes to sing.

II.

Hosanna to th' eternal word,
 Who from the Father came;
 Ascribe salvation to the Lord,
 With blessings on his name.

* Let the Teacher not only require of the children the repeating of these two verses, but let him also *explain* them; and, if he is capable, assist their feeble voices in *singing* them; which will be a proper close to each *catechetical exercise*, especially when several children are catechised together, as a class met for the purpose. — The same method is to be observed at the end of the following *Classes*.



THE
EVANGELICAL CATECHIST,
PART THE FIRST.

CLASS II.

AN INTRODUCTION TO
CHRISTIAN PRINCIPLES;

OR, THE

Young Child's Second Catechism.

- § 1. *What a true christian is.* § 2. *What christian baptism teaches.* § 3. *Of the christian faith.*
§ 4. *Of our Duty to God.* § 5. *Of our duty to man.* § 6. *Of prayer.* § 7. *Of the new birth unto righteousness.* § 8. *The Ten Commandments.*

§ 1. What a TRUE CHRISTIAN IS.

1. QUESTION. **W**HAT is your name?

ANSWER. N. or M.

2. Q. What ELSE are you called?

A. I am called a CHRISTIAN.

3. Q. What is a TRUE christian?

A. A true christian is, REALLY as well as BY NAME, a member of Christ, a child of God, and an inheritor of the kingdom of Heaven.

A

§ 2. What

§ 2. What CHRISTIAN BAPTISM teaches.

1. Q. Were you BAPTISED?

A. Yes, (or No.)

2. Q. What does CHRISTIAN BAPTISM teach us?

A. It teacheth us three things.

3. What is the first thing?

A. That we should RENOUNCE the devil and all his works, the pomps and vanity of this wicked world, and all the sinful lusts of the flesh.

4. Q. What is the second thing?

A. That we should believe all the articles of the christian faith.

5. Q. And what is the third thing?

A. That we should KEEP God's holy will and commandments, and walk in the same all the days of our life.

§ 3. Of the CHRISTIAN FAITH.

Catechist. You said that baptism teacheth us, that we should believe all the articles of the christian faith: Repeat the articles of a christian's belief, called the APOSTLE'S CREED.

A. I believe in God the FATHER almighty, maker of heaven and earth.

And in Jesus Christ, his ONLY SON, our Lord; who was conceived by the Holy Ghost, born of the virgin Mary, suffered under Pontius Pilate, was crucified, dead, and buried; he descended into HADES*; the third day he rose again from the dead; he ascended into heaven, and sitteth

on

* That is: the invisible state. The original term is preserved, because the word HELL has now altogether a very different acceptation.

on the right hand of God the Father almighty; from thence he shall come to judge the quick and the dead.

I believe in the Holy Ghost; the holy catholic church, the communion of saints, the forgiveness of sins, the resurrection of the body, and the life everlasting,—*Amen.*

1. Q. *What do you CHIEFLY learn from this summary of the CHRISTIAN FAITH?*

A. I chiefly learn three things.

2. Q. *What is the first thing?*

A. TO BELIEVE IN GOD THE FATHER, who hath MADE me and all the world.

3. Q. *What is the second.*

A. TO BELIEVE IN GOD THE SON, who hath REDEEMED me and all mankind.

4. Q. *And what is the third?*

A. TO BELIEVE IN GOD THE HOLY GHOST, who SANCTIFIETH all the elect people of God.

§ 4. Of our DUTY to GOD.

Catechist. You said that christian baptism teacheth not only that we should believe all the articles of the christian faith, but also that we should keep God's holy will and commandments.

1. Q. *What do you learn from God's holy will and commandments, as revealed in his word?*

A. I learn two things: my duty towards God, and my duty towards my neighbour.

2. Q. *What is your DUTY towards God?*

A. My duty towards God is to BELIEVE in him, to FEAR him, and to LOVE him, with ALL my

my heart, with all my mind, with all my soul, and with all my strength; and to **SERVE** him truly all the days of my life.

§ Of our DUTY to MAN.

1. Q. *What is your duty towards your NEIGHBOUR?*

A. My duty towards my neighbour is to **LOVE** him as myself; and to **DO** to **ALL MEN** as I would they should do unto me.

2. Q. *What more particularly is your duty to men?*

A. To love, **HONOR** and succour my father and mother; to **HONOR** and **OBEY** the king, and all that are put in authority under him; to **SUBMIT** myself to all my governors, teachers, and masters; to **HURT** no body by word or deed; to order myself **LOWLY** and **REVERENTLY** to all my betters; to be **TRUE** and **JUST** in all my dealings; and to bear no **MALICE** or **HATRED** in my heart.

3. Q. *What else is your duty towards your neighbour and YOURSELF?*

A. To keep my hands from **PICKING** and **STEALING**; my tongue from **EVIL SPEAKING**, **LYING**, and **SLANDERING**; to keep my body in **TEMPERANCE**, **SOBERNESS** and **CHASTITY**: not to **COVET** nor **DESIRE** other mens' goods; but to **LEARN** and **LABOUR** truly to get mine own living in that state of life into which it shall please God to call me.

§ 6. OF PRAYER.

Catechist. Do you know that you are NOT ABLE to do these things of yourselves: nor to walk in the commandments of God ARIGHT, and to serve him TRULY, without his SPECIAL GRACE? This, therefore, you must at all times call for by diligent PRAYER.

1. Q. *Can you say the Lord's Prayer?*

A. Our Father, who art in heaven, hallowed be thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation; but deliver us from evil.—*Amen.*

2. Q. *What do you desire of God in this prayer?*

A. I desire my Lord God our heavenly father, who is the giver of all goodness, to send his GRACE unto me, and to all people; that we may worship, serve, and obey him as we OUGHT to do.

3. Q. *And what else do you pray for?*

A. I pray unto God, that he will send us ALL THINGS NEEDFUL both for our souls and bodies; and that he will be merciful unto us, and FORGIVE us our sins; and that it will please him to SAVE and defend us from all dangers; and that he will keep us from all sin and WICKEDNESS, from our INVISIBLE enemy, and from EVERLASTING DEATH.

4. Q. *Why do you think that God will do this for you?*

A. This I trust he will do of his mercy and goodness, THROUGH our Lord Jesus Christ; and therefore I say, Amen.—*So be it.*

§ 7. Of the NEW BIRTH unto righteousness.

1. Q. *What it is to be BORN AGAIN, without which you cannot enter the kingdom of heaven?*

A. To be born again is a death unto sin, and a new birth unto righteousness; for being BY NATURE born in sin, and the children of wrath, we are HEREBY made the children of grace.

§ 8. The TEN COMMANDMENTS; or, the FORMULA of the Mosaic Covenant, and a compendious system of morality.

I. Thou shalt have no other Gods before me.

II. Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or in the earth beneath, or in the water under the earth: thou shalt not bow down thyself to them, nor worship them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children, unto the third and fourth generation of them that hate me, and shewing mercy unto thousands of them that love me, and keep my commandments.

III. Thou

III. Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain.

IV. Remember the sabbath day to keep it holy, Six days shalt thou labour, and do all thy work; but the seventh day is the sabbath of the Lord thy God. In it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant; nor thy cattle, nor thy stranger that is within thy gates. For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the sabbath-day, and hallowed it.

V. Honour thy father and thy mother, that thy days may be long upon the land which the Lord thy God giveth thee,

VI. Thou shalt not kill.

VII. Thou shalt not commit adultery.

VIII. Thou shalt not steal.

IX. Thou shalt not bear false witness against thy neighbour.

X. Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his man servant, nor his maid-servant, nor his ox, nor his ass, nor any thing that is thy neighbour's

AN

AN
INTRODUCTION
TO
CHRISTIAN PRINCIPLES, &c,
CONTINUED.



§ 1. *Of man's chief end.* § 2. (I.) *Of God. The Trinity.* § 3. (II.) *Of the Divine Purposes.* § 4. (III.) *Of the works of God; the work of Creation.* § 5. *Of Providence.* § 6. *Of Grace. First, of the Provision and Exhibition of grace.* § 7. *Secondly of the Application of grace.* § 8. (IV.) *Of what duty God requireth of man.* § 9. *Of the means of recovery.* § 10. *Of the Sacraments; or, the seals of the Covenant.* § 11. *Of Prayer.* § 12. *Of the Lord's Day.*

§ 1. Man's CHIEF END.

QUESTION.

WHAT is the CHIEF end of MAN?

ANSWER. Man's chief END is to GLORIFY God and to ENJOY him FOR EVER.

2. Q. What

2. Q. *What RULE hath God given to DIRECT us how we may glorify and enjoy him?*

A. The WORD of God which is contained in the SCRIPTURES of the old and new TESTAMENT, is the ONLY rule to direct us how we may glorify God, and enjoy him.

3. Q. *Of what do the scriptures principally treat?*

A. The scriptures principally treat of GOD, his PURPOSES, his WORKS, and his REQUIREMENTS of Man.

§ 2. (I.) *Of God.*

1. Q. *What is GOD?*

A. God is a SPIRIT, infinite, eternal, and unchangeable, in his being, wisdom, power, holiness, justice, goodness, and truth.

2. Q. *How many Persons are there in the Godhead?*

A. There are three Persons in the Godhead, the Father, the Son, and the Holy Ghost, and these three are one God, the same in substance, equal in power and glory.

§ 3. (II.) *Of the divine Purposes, or the decrees of God.*

Q. *What are the duties of God?*

A. The decrees of God are his eternal purposes, according to the counsel of his own will, whereby for his own glory, he hath fore ordained whatsoever shall come to pass.

§ 4. (III)

10 The EVANGELICAL CATECHISM. *Part I.*

§ 4. (III.) Of the WORKS of GOD; particularly the work of CREATION.

1. Q. *What is the work of Creation?*

A. The work of creation is GOD'S MAKING all things out of NOTHING, by the *Word* of his power, in the space of six days, and all very good.

2. Q. *How did God create MAN?*

A. God created man, *male* and *female*, after his own *image* in knowledge, righteousness, and holiness, with dominion over the creatures.

§ 5. Of God's works of PROVIDENCE.

1. Q. *What are God's Works of Providence?*

A. God's Works of Providence are his most holy, wise and powerful preserving and governing all his creatures, and all their actions.

2. Q. *What SPECIAL act of providence did God exercise towards MAN in the state wherein he was created.*

A. When God had created man, he entered into a COVENANT OF LIFE with him, upon condition of perfect obedience, forbidding him to eat of the TREE OF KNOWLEDGE of good and evil, upon pain of death.

3. Q. *Did our first parents CONTINUE in the estate wherein they were created?*

A. Our first parents being left to the FREEDOM of their own will, FELL from the estate wherein they were created, by sinning against God.

4. Q. *What*

4. Q. *What is sin?*

A. Sin is any want of CONFORMITY unto or TRANSGRESSION of the law of God.

5. Q. *Did all mankind fall in Adam's FIRST TRANSGRESSION?*

A. The Covenant being made with Adam, not only for himself, but for his POSTERITY, all mankind descending from him by ORDINARY generation, sinned WITH HIM, and fell with him in his first transgression.

6. Q. *Wherein consists the SINFULNESS of that estate whereinto man fell?*

A. The sinfulness of that estate whereinto man fell, consists in the GUILT of Adam's first sin, the want of original righteousness, the corruption of his whole nature, which is commonly called original sin, together with all actual transgressions, which proceed from it.

7. Q. *What is the MISERY of that estate whereinto man fell.*

A. ALL mankind by their fall LOST COMMUNION with God, are under his WRATH and CURSE and so made liable to all the miseries in this life to death itself, and to the pains of hell for ever.

§ 6. Of God's work of GRACE. *First, Of the PROVISION and EXHIBITION of GRACE.*

1. Q. *Did God LEAVE all mankind to PERISH in the state of sin?*

A. God

A. God having out of his MERE good pleasure, from all eternity, ELECTED SOME to everlasting life, did enter into a COVENANT OF GRACE, to deliver them out of the state of sin and misery, and to bring them into an estate of salvation by a Redeemer.

2. Q. *Who is the Redeemer of God's elect?*

A. The ONLY Redeemer of God's elect is the Lord Jesus Christ, who being the ETERNAL SON of GOD BECAME MAN, and so was, and continueth to be God and man, in TWO distinct natures, and ONE Person.

3. Q. *How did Christ, being the Son of God, become man?*

A. Christ the Son of God, became man by taking to himself a TRUE BODY, and a REASONABLE SOUL, being conceived by the power of the HOLY GHOST, in the womb of the virgin Mary; and born of her yet without sin.

4. Q. *What OFFICES doth Christ EXECUTE as our Redeemer?*

A. Christ as our Redeemer executeth the OFFICES of a PROPHET, of a PRIEST, and of a KING, both in his estate of humiliation and exaltation.

5. Q. *How doth Christ execute the office of a PROPHET?*

A. Christ executeth the office of a prophet, in REVEALING to us, by his word and spirit, the will of God for our salvation.

6. Q. *How doth Christ execute the office of a PRIEST?*

A. Christ

A. Christ executeth the office of a PRIEST in his once offering up himself a SACRIFICE to satisfy divine Justice, and reconcile us to God, and in making continual INTERCESSION for us.

7. Q. *How doth Christ execute the office of a KING?*

A. Christ executeth the office of a king in SUBDUING us to himself, in RULING and DEFENDING us, and in RESTRAINING and CONQUERING his and our enemies.

8. Q. *Wherein did Christ's Humiliation consist?*

A. Christ's humiliation consisted in his being BORN, and that in a LOW condition, made under the Law undergoing the *miserics* of this life, the *wrath* of God, and the cursed *death* of the cross, in being *buried*, and continuing under the power of death for a time.

9. *Wherein consisteth Christ's EXALTATION?*

A. Christ's exaltation consisteth in his *rising* again from the dead on the third day, in *ascending* again up into heaven, and *sitting* at the right-hand of God the Father, and in coming to *judge* the world at the last day.

§ 7. *Secondly*, Of the APPLICATION of grace.

1. Q. *How are we made PARTAKERS of the redemption PURCHASED by Christ?*

A. We are made partakers of the redemption purchased by Christ, by the *effectual application* of it to us, by his Holy Spirit.

B

2. Q. *What*

2. Q. What is effectual Calling?

A. Effectual calling is the work of God, whereby (convincing us of our sin and misery, enlightening our minds in the knowledge of Christ, and renewing our wills) he doth persuade us by his word, and enable us by his spirit, to embrace Jesus Christ, freely offered to us in the gospel.

3. Q. What is Justification?

A. Justification is an act of God's free grace, wherein he pardoneth all our sins, and accepteth us as righteous in his sight, only for the righteousness of Christ imputed to us, and received by faith alone.

4. Q. What is Adoption?

A. Adoption is an act of God's free grace, whereby we are received into the number, and have a right to all the privileges of the sons of God.

5. Q. What is Sanctification?

A. Sanctification is the work of God's free grace, whereby we are renewed in the whole man, after the image of God, and are enabled more and more to die unto sin, and live unto righteousness.

6. Q. What are the Benefits which in this life do either accompany or flow from justification, adoption, and sanctification?

A. The benefits which in this life do accompany, or flow from justification, adoption, and sanctification, are assurance of God's love, peace of conscience, joy in the Holy Ghost, increase of grace, and perseverance therein unto the end.

7. Q. What

7. Q. *What benefits do believers receive from Christ at their death?*

A. The souls of believers are at their death made perfect in holiness, and do immediately pass into glory, and their bodies being still united to Christ, do rest in their graves till the resurrection.

8. Q. *What benefit do believers receive from Christ at the resurrection?*

A. At the resurrection, believers being raised up to glory, shall be openly acknowledged and acquitted in the day of judgment, and made perfectly blessed in the full enjoyment of God, to all eternity.

§ 8. (IV) Of the DUTY which GOD REQUIRETH of Man.

1. Q. *What is the duty which God requireth of man?*

A. The duty which God requireth of man, is obedience to his revealed will.

2. Q. *What did God at first reveal unto man for the rule of his obedience?*

A. The rule which God at first revealed to man for his obedience, was the *moral law*.

3. Q. *What is the sum of the moral law?*

A. The sum of the moral law, is to love the Lord our God with all our heart, with all our soul, with all our strength, and with all our mind, and our neighbour as ourselves.

4. Q. *Is any man able perfectly to keep the commandments of God?*

B 2

A. No

A. No MERE man, since the fall, is able in this life perfectly to keep the commandments of God, but daily doth break them in thought, word, and deed.

5. Q. *Are all transgressions of the law equally heinous?*

A. Some sins in themselves, and by reason of several aggravations, are more heinous in the sight of God than others.

6. Q. *What doth every sin deserve?*

A. Every sin deserveth God's wrath and curse, both in this life, and that which is to come.

§ 9. Of the MEANS of recovery; or, what God requires of us that we may escape the desert of sin.

1. Q. *What doth God require of us that we may escape his wrath and curse due to us for sin?*

A. To escape the wrath and curse of God due to us for sin, God requireth of us faith in Jesus Christ, repentance unto life, with the diligent use of all outward means, whereby Christ communicateth to us the benefits of redemption.

2. Q. *What is faith in Jesus Christ?*

A. Faith in Jesus Christ is a saving GRACE, and a necessary DUTY, whereby we RECEIVE and rest upon him alone for salvation, as he is offered to us in the gospel.

3. Q. *What is repentance unto life?*

A. Repentance unto life is a GRACE and a DUTY, whereby a sinner, out of a true sense of his sin, and apprehension of the mercy of God in Christ, doth with grief and hatred of his sin, turn from it

it unto God, with full purpose of, and endeavour after new obedience.

4. Q. *What are the outward means whereby Christ communicateth to us the benefits of redemption?*

A. The outward and ordinary means whereby Christ communicateth to us the benefits of redemption, are his ORDINANCES, especially the words, sacraments and prayer, all which are made effectual to the elect for salvation.

5. Q. *How is the word made effectual to salvation?*

A. The spirit of God maketh the reading, but especially the preaching of the word, an effectual means of convincing and converting sinners, and of building them up in holiness and comfort, through faith unto salvation.

6. Q. *How is the word to be read and heard, that it may become effectual to salvation?*

A. That the word may become effectual to salvation, we must ATTEND thereunto with diligence, preparation, and prayer; RECEIVE it with faith, and love, and lay it up in our hearts; and PRACTISE in our lives.

§ 10. Of the SACRAMENTS; or, the seals of the covenant.

1. Q. *How do the sacraments become effectual means of salvation?*

A. The sacraments become effectual means of salvation, not from any virtue in them, or in him that doth administer them, but only by the blessing of Christ, and the working of the spirit in them that by faith IMPROVE them.

2. Q. *What is baptism?*

A. Baptism is a sacrament, wherein the APPOINTED USE of water in the name of the Father, and of the Son, and of the Holy Ghost, doth SIGNIFY and SEAL to us the benefits of the covenant of grace, and our engagements to be the Lord's.

3. Q. *What is the Lord's supper?*

A. The Lord's supper is a sacrament, wherein by giving and receiiving bread and wine, according to Christ's appointment, his death is shewed forth, and the worthy receivers are not after a corporal and carnal manner, but by FAITH, made partakers of his body and blood, with all his benefits, to their spiritual nourishment and growth in grace.

4. Q. *What is required to the worthy receiving of the Lord's supper?*

A. It is required of them that would worthily partake of the Lord's supper, that they examine themselves of their knowledge to discern the Lord's body, of their faith to feed upon him, of their repentance, love, and new obedience, lest coming unworthily, they eat and drink judgment to themselves.

§ 11. OF PRAYER:

1. Q. *What is prayer?*

A. Prayer is an offering up of our DESIRES to God, for things agreeable to his will, in the name of Christ, with confession of our sins, and thankful acknowledgment of his mercies.

2. Q. *What rule hath God given for our direction in prayer?*

A. The

A. The whole word of God is of use to direct us in prayer; but the special rule of direction, is that form of prayer which Christ taught his disciples, commonly called, "The LORD's Prayer"

Of the LORD's DAY.

1. Q. *Which day of the seven hath God appointed to be the weekly sabbath?*

A. From the beginning of the world, to the resurrection of Christ, God appointed the seventh day of the week to be the weekly sabbath, and the first day of the week ever since, to continue till the end of the world, which is the christian sabbath.

2. Q. *How is the CHRISTIAN SABBATH to be sanctified?*

A. The christian sabbath, or the Lord's day, is to be sanctified by an holy resting all that day, even from such worldly employments and recreations as are lawful on other days, and spending the whole time in the private and public exercises of God's worship, except so much as to be taken up in the works of NECESSITY and MERCY.

3. *What are the REASONS of this observance?*

A. The reasons of this observance are, God's allowing us six days of the week for our own employments, his challenging a SPECIAL propriety in a SEVENTH, enforced by his own EXAMPLE, and CHRIST'S RESTING from the work of redemption, as God rested from his; there remaineth therefore a RESTING DAY for the people of God, or the christian church, which is the FIRST DAY of the week.

PRAYER.

PRAYERS FOR CHILDREN.

A Morning Prayer.

O LORD, our heavenly Father, almighty and everlasting God, who has lately brought us to the beginning of this day; defend us in the same with thy mighty power; and grant that this day we fall into no sin, neither run into any kind of danger; but that all our doings may be ordered by thy governance, to do always that which is righteous in thy sight, through Jesus Christ our Lord.—*Amen.*

To which the following may be added:

O GOD, who art the author of Peace, and lover of concord, in knowledge of whom standeth our eternal life, whose service is perfect freedom; defend us thy humble servants in all assaults of our enemies, that we surely trusting in thy defence, may not fear the power of any adversaries, through the might of Jesus Christ our Lord.—*Amen.*—Our father who art in heaven, &c.

An Evening Prayer.

LIGHTEN our darkness, we beseech thee, O Lord; and by thy great mercy defend us from all perils and dangers of this night, for the love of thy only Son, our Saviour Jesus Christ.—*Amen.*

To

To which the following may be added.

O GOD, from whom all holy desires, all good counsels, and all just works do proceed; give unto thy servants that peace which the world cannot give; that both our hearts may be set to obey thy commandments, and also that by thee we being defended from the fear of our enemies, may pass our time in rest and quietness, through the merits of Jesus Christ our Saviour.—*Amen.*—
Our Father, who art in heaven, &c.

Another.

ALMIGHTY God, who seest that we have no power of ourselves to help ourselves; keep us both outwardly in our bodies, and inwardly in our souls, that we may be defended from all adversities which may happen to the body, and from all evil thoughts which may assault and hurt the soul, through Jesus Christ our Lord.—*Amen.*

A Prayer for profiting by the Scriptures.

BLESSED Lord, who hast caused all Holy Scriptures to be written for our learning; grant that we may in such wise hear them, read, mark, learn, and inwardly digest them, that by patience and comfort of thy holy word, we may embrace, and ever hold fast the blessed hope of everlasting life, which thou hast given us in our Saviour Jesus Christ.—*Amen.*

A general

A general Confession.

ALMIGHTY and most merciful Father, we have erred and strayed from thy ways like lost sheep. We have followed too much the devices and desires of our own hearts. We have offended against thy holy laws. We have left undone those things which we ought to have done; and we have done those things which we ought not to have done: and there is no health in us. But thou, O Lord, have mercy upon us, miserable offenders. Spare thou them who confess their faults. Restore them that are penitent; according to thy promises declared unto mankind in Christ Jesus our Lord. And grant, O most merciful Father, for his sake, that we may hereafter live a godly, righteous, and sober life, to the glory of thy holy Name.—*Amen.*

A general Thanksgiving.

ALMIGHTY God, Father of all mercies, we thine unworthy servants do give thee most humble and hearty thanks for all thy loving kindness to us and to all men; we bless thee for our creation, preservation, and all the blessings of this life; but above all for thine inestimable love in the redemption of the world by our Lord Jesus Christ; for the means of grace, and for the hope of glory. And we beseech thee, give us that due sense of all thy mercies, that our hearts may be unfeignedly thankful; and that we may shew forth thy praise, not only with our lips, but in our lives, by giving up ourselves to thy service, by walking before thee in holiness and righteousness all our days, through Jesus Christ our Lord; to whom, with thee and the Holy Ghost, be all honour and glory, world without end.—*Amen.*

A Prayer

A Prayer for Grace.

O ALMIGHTY God, who out of the mouths of babes and sucklings hast ordained strength, and madest Infants to glorify thee by their deaths; mortify and kill all vices in us, and so strengthen us by thy Grace, that by the innocency of our lives, and constancy of our faith even unto death, we may glorify thy holy Name, through Jesus Christ our Lord.—*Amen.*

A Grace before Meat.

O LORD, bless this food to the support of our bodies, and bless our souls with thy heavenly grace, through Jesus Christ our Lord.—*Amen.*

A Grace after Meat.

THANKS to thy Name, O Lord, for the food we have now received, and all other mercies, through Jesus Christ our Lord.—*Amen.*

HYMN.

(Common Metre.)

I.

BLEST be the wisdom and the pow'r,
The justice and the grace,
That join'd in counsel to restore,
And save our ruin'd race.

II.

Our father ate forbidden fruit,
And from his glory fell;
And we his children thus were brought
To death, and near to hell.

III. Blest

III.

Blest be the Lord that sent his Son
To take our flesh and blood;
He for our lives gave up his own
To make our peace with God.

IV.

He honour'd all his Father's laws,
Which we have disobey'd;
He bore our sins upou the cross,
And our full ransom paid.

V.

Behold him rising from the grave;
Behold him raised on high:
He pleads his merit there to save
Transgressors doom'd to die.

VI.

There on a glorious throne he reigns,
And by his pow'r divine
Relieves us from the slavish chains
Of Satan and of sin.

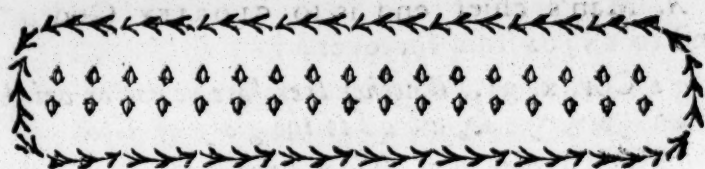
VII.

Thence shall the Lord to judgment come,
And with a sov'reign voice
Shall call and break up ev'ry Tomb,
While waking saints rejoice.

VIII.

O may I then with joy appear
Before the judge's face,
And with the blest assembly there
Sing his redeeming grace!

6 JA 63
FINIS.



THE
EVANGELICAL CATECHIST,
PART THE FIRST.



III.

The ~~Shoster~~ Catechism,

OF THE REVEREND

ASSEMBLY OF DIVINES;

OR, THE

CHILD'S Third Catechism.

I. QUESTION.

*W*HAT is the CHIEF end of Man*?

A. Man's

* CHIEF end of man] There are as many *subordinate* ends as there are moral duties, but only one *chief* end of man; which is the end God *did* and *does* propose in the formation and government of man, and which man *ought* to propose to himself in all he does.

A

A. Man's chief end is to GLORIFY God *a**, and to ENJOY him for ever *b*†.

a 1 Cor. x. 31. *Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God.*

b Psalm lxxiii. 25. *Whom have I in Heaven, but thee? and there is none upon earth that I desire besides thee.* 26. *My flesh and my heart faileth: but God is the strength of my heart, and my portion for ever.*

2. Q. What RULE hath God given to direct us how we may glorify and enjoy him?

A. The word of God which is contained in the Scriptures of the Old and New Testament *c*, is the ONLY rule to direct us† how we may glorify God *d*, and enjoy him *e*.

c Eph. ii. 20. *And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone.*

d 2 Tim. iii. 16. *All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness.*

e 1 John i. 3. *That which we have seen and heard, declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ.*

3. Q. What

* To GLORIFY God] To acknowledge and represent God as glorious in all things; in himself, his works, his ways, &c.

† To ENJOY him for ever] To be eternally happy in union to and communion with him as the chief good.

‡ Is the ONLY rule to direct us] The only sufficient rule; not that conscience, reason, &c. are useless.

3. Q. What do the scriptures PRINCIPALLY teach*?

A. The scriptures principally teach what man is to BELIEVE concerning God, and what DUTY God requires of man^f.

^f 2 Tim. i. 13. Hold fast the form of sound words which thou hast heard of me, in faith and love which is in Christ Jesus.

4. Q. What is God?

A. God is a SPIRIT^g†, infinite^h, eternalⁱ, and unchangeable^k, in his Being^l, Wisdom, Power^m, Holinessⁿ, Justice, Goodness, and Truth^o.

^g John iv. 24. God is a Spirit, and they that worship him, must worship him in spirit and in truth.

^h Job xi. 7. Canst thou by searching find out God? Canst thou find out the Almighty unto perfection?

ⁱ Psal xc. 2. From everlasting to everlasting thou art God.

^k James i. 17. The Father^{*} of Lights with whom is no variableness, neither shadow of turning.

^l Exod. iii. 14. And God said unto Moses, I AM THAT I AM, and he said, Thus shalt thou shalt say unto the Children of Israel, I AM hath sent me unto you.

^m Psal. cxlvii. 5. Great is our Lord, and of great power, his understanding is infinite.

ⁿ Rev.

* PRINCIPALLY teach] See Class II. p. 9. The alteration, as there, is to prevent the appearance of excluding the exercise of faith from being a branch of duty. For to believe, is no less a DUTY than to love, to fear, or to worship God.

† God is a SPIRIT] A mind, without a body or material parts.

n Rev. iv. 8. *Holy, holy, holy, Lord God Almighty, which was, and is, and is to come.*

o Exod xxxiv. 6. *The Lord, the Lord God, merciful and gracious, long suffering, and abundant in Goodness and Truth. 7. Keeping Mercy for thousands, forgiving iniquity, and transgression, and sin, and that will by no means clear the guilty.*

5. Q. *Are there more Gods than one?*

A. There is but ONE ONLY *p*, the living and true God *q*.

p. Deut. vi. 4. *Hear, O Israel, the Lord our God is one Lord.*

q. Jer. x. 10. *But the Lord is the true God, he is the living God and an everlasting King.*

6. Q. *How many PERSONS* are there in the Godhead?*

A. There are THREE PERSONS in the Godhead, the Father, the Son, and the Holy Ghost *r*, and these three are ONE GOD, the same in Substance, equal in Power and Glory *s*.

r Matth. xxviii. 19. *Go ye therefore and teach all Nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost.*

s 1 John v. 7. *For there are Three that bear Record in Heaven, the Father, the Word, and the Holy Ghost, and these Three are One.*

7. Q. *What*

* *How many PERSONS*] The term *Persons* here does not signify the same as *beings*, nor yet the same as *attributes*; for there is but *one* divine being, and there are more than *three* attributes. It denotes, therefore, scriptural characters of Deity, denominated Father, Son, and Spirit, to which the personal pronouns *I, Thou, He*, are properly and respectively applied.

7. Q. What are the DECREES of God?

A. The Decrees of God are his ETERNAL PURPOSE, according to the Counsel of his own WILL*, whereby for his own Glory, he hath fore-ordained WHATSOEVER shall come to pass †.

t Eph. i. 11. *Being predestinated according to the purpose of him who worketh all things after the counsel of his own will.* 12. *That we should be to the praise of his glory.*

8. Q. How doth God EXECUTE his Decrees?

A. God executeth his Decrees in the WORKS ‡ of Creation u, and Providence w.

u Rev. iv. 11. *Thou hast created all things and for thy pleasure they are and were created.*

w Dan iv. 35. *He doth according to his Will in the army of Heaven, and among the inhabitants of the earth.*

9. Q. What is the Work of CREATION?

A. The Work of Creation is God's MAKING all things x OF NOTHING, by the WORD of his Powery ||, in the space of six days, and all very good z.

x Gen. i. 1. *In the beginning God created the Heaven and the earth.*

A 3

z Gen.

* According to the counsel of his own WILL] Which will was guided by wisdom, and guarded by equity.

† WHATSOEVER shall come to pass] Not sin, which is a defect; but every thing of positive existence. Nor does he permit sin in any other sense than not positively and sovereignly hindering it.

‡ WORKS] This word, applied to God, denotes only the wonderful effects of his will; but not any labour.

|| The word of his Power] An Hebraism of scripture for, His powerful word; or, his efficacious will; as God's word is nothing but his will in efficacy.

y Heb. xi. 3. *Through faith we understand that the worlds were FRAMED by the Word of God, so that the things which are seen were not made of things that do appear.*

z Gen. i. 31. *And God saw every thing that he had made, and behold it was very good; and the evening and the morning were the sixth day.*

10. Q. How did God create MAN?

A. God created man, male and female, after his OWN IMAGE *a**, in KNOWLEDGE, RIGHTEOUSNESS, and HOLINESS *b*, with DOMINION over the Creatures *c*.

a Gen. i. 27. *So God created man in his own Image, in the Image of God created he him: male and female created he them.*

b Col. iii. 10. *And have put on the new man, which is renewed in knowledge, after the Image of him that created him.*

Eph. iv. 24. *And that ye put on the new man, which after God is created in Righteousness and true Holiness.*

c Gen. i. 28. *And God blessed them, and God said unto them, Be fruitful and multiply, and replenish the earth, and subdue it, and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.*

11. Q. What are God's Works of PROVIDENCE?

A. God's Works of PROVIDENCE are his most holy *d*, wise, and powerful, PRESERVING and GOVERNING

* HIS OWN IMAGE] Or, *likeness*; not as to *visible* form, but intellectual and moral qualities; nor an *express* likeness, which the Son of God alone is possessed of. Heb. i. 2.

GOVERNING ALL his creatures, and all their ACTIONS *g**.

d Psal. cxlv. 17. *The Lord is righteous in all his Ways, and holy in all his Works.*

c Isa. xxviii. 29. *This also cometh forth from the Lord of Hosts, who is wonderful in Counsel and excellent in Working.*

f Heb. i. 3. *Upholding all things by the Word of his Power.*

g Psal. ciii. 19. *His Kingdom ruleth over all.*

Matt. x. 29. *Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father.*

12. Q. What SPECIAL Act of Providence did God exercise towards man in the state wherein he was created?

A. When God had created man, he ENTERED into a COVENANT OF LIFE† with him, upon Condition of PERFECT Obedience *h*‡. FORBIDDING him to eat of the TREE OF KNOWLEDGE of Good and Evil §, upon Pain of DEATH *i*||.

h Gal.

* All their ACTIONS] The wickedness of actions is overruled, though not caused by providence; but all good actions are both overruled and caused.

† COVENANT OF LIFE] COVENANTS may exist between the Creator and the creature not only in virtue of the explicit consent of both parties, but also in virtue of the implied obligation of the latter in reference to any good proposed

‡ PERFECT OBEDIENCE] For God to allow any imperfection, as not deserving punishment, would have been to deviate from rectitude.

§ The TREE OF KNOWLEDGE of good and evil] A tree given as a test of obedience, by eating of which Adam and Eve experienced what good they had forfeited, and what evil they had introduced.

|| DEATH] The loss of his well-being, which was his true life. Sin would destroy that vital sap which constituted the well-being of the whole man; though other properties should remain, Hence apostates are called trees twice dead. Jude 12.

h Gal. iii. 12. And the Law is not of Faith, but the man that doth them shall live in them.

i Gen. ii. 17. But of the Tree of Knowledge of Good and Evil, thou shalt not eat of it ; for in the day thou eatest thereof, thou shalt surely die.

13. Q. Did our first parents CONTINUE in the estate wherein they were created ?

A. Our first parents being left to the FREEDOM of their own will *, FELL † from the estate wherein they were created, by SINNING against God k.

k Eccles. vii. 29. God made man upright, but they have sought out many inventions.

14. Q. What is SIN ?

A. SIN is any WANT OF CONFORMITY ‡ unto or TRANSGRESSION of the LAW of God l.

l 1 John iii. 4. Whosoever committeth sin transgresseth also the law ; for sin is the transgression of the law.

15. Q. What

* FREEDOM of their own will] Freedom is essential to accountableness ; but the *right use* of that freedom is of sovereign grace, in every state of man.

† FELL.] The perfect state of Adam may be compared to an elevated point, or exalted pinnacle ; his sinning to a *fall*, by which he is greatly hurt, and his re-ascent, if left to himself, both unavailable and impracticable :—*unavailable*, because of a *forfeiture* ; *impracticable*, because *without strength*.

‡ WANT OF CONFORMITY] Therefore, young children may be *sinful*, before they are actual transgressors, as this word is commonly understood.—Dr. WATTS explains, *Conformity to the Law*, by, “ Being and doing what the law requires ;” *Transgression of the law*, by, “ Being and doing what the law forbids.”

15. Q. What was THE SIN whereby our first parents fell from the estate wherein they were created?

A. The sin whereby our first parents fell from the estate wherein they were created, was their EATING of the FORBIDDEN fruit ^m *.

^m Gen. iii. 6. And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise; she took of the fruit thereof, and did eat, and gave also unto her husband with her, and he did eat. 7. And the eyes of them both were opened, and they knew that they were naked. 8. And Adam and his wife hid themselves from the Presence of the Lord God, amongst the trees of the garden.

16. Q. Did ALL mankind fall in Adam's first transgression?

A. The Covenant being made with Adam, not only for himself, but for his POSTERITY ⁿ †, ALL mankind descending from him by ORDINARY generation, sinned WITH HIM, and fell with him in his FIRST transgression ^o.

ⁿ Gen. i. 28. And God blessed them, and God said unto them, Be fruitful and multiply, and replenish the earth.

Gen. ii. 16. And the Lord God commanded the man, saying, Of every tree in the garden thou mayest freely eat. 17. But of the tree of the knowledge of good and evil thou shalt not eat of it; for in the day that thou eatest thereof thou shalt surely die.

^o Rom. v. 18. By the offence of one Judgment came upon all men to condemnation.

17 Q. Into

* See Class I. § 1.

† For his POSTERITY] That his posterity should be included in Adam, and share his fate in equity, was not an arbitrary appointment, but a natural effect; for how could it be otherwise without a miracle?

17. Q. Into what ESTATE did the fall bring mankind?

A. The fall brought mankind into an estate of SIN and MISERY *p* *.

p Rom. v. 12. By one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned.

18. Q. Wherein consists the SINFULNESS of that estate whereinto man fell?

A. The sinfulness of that estate whereinto man fell, consists in the GUILT of Adam's first sin *q* †, the WANT of original righteousness *r*, and the CORRUPTION of his whole nature, which is commonly called ORIGINAL sin *s* ‡, together with all ACTUAL transgressions, which proceed from it *t*.

q Rom. v. 19. By one man's disobedience many were made sinners.

r Rom. iii. 10. There is none righteous, no not one.

s Ephes. ii. 1. You hath he quickened, who were dead in trespasses and sins.

Psal.

* SIN and MISERY] Misery is so connected with sin, that nothing but the interposition of sovereign grace can prevent it; and consists chiefly in the loss of the divine favour, and a consciousness of that loss.

† The GUILT of Adam's first sin] His trial was that of perfection, as the common root of his kind; therefore the very first sin, of course, constituted the whole mass guilty.

‡ ORIGINAL sin] The term *original* has been sometimes applied to sin, to denote imputed sin; but is here taken for inherent sin only; or, the want of original righteousness, and the corruption of his whole nature; which corruption consists in a constant propensity to all evil born with us.

Pfal. li. 5. Behold, I was shapen in iniquity, and in sin did my mother conceive me.

t Matt. xv. 19. For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false-witness, blasphemies. 20. These are the things which defile a man.

19. Q. What is the MISERY of that estate where-into man fell?

A. All mankind by their fall, LOST COMMUNION with God *u*, are under his WRATH and CURSE *w**, and so made LIABLE to ALL the miseries in this life, to DEATH itself, and to the PAINS of hell FOR EVER *x*.

u Gen. iii. 8. Adam and his wife hid themselves from the Presence of the Lord God, amongst the trees of the garden. 24. So he drove out the man.

w Ephes. ii. 3. And were by nature the children of wrath, even as others.

Gal. iii. 10. Cursed is every one that continueth not in all things which are written in the book of the law to do them.

x Rom. vi. 23. The wages of sin is death.

Matth. 25. 41. Then shall he say unto them on the left-hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his Angels.

20. Q. Did God LEAVE ALL mankind to PERISH in the state of sin and misery?

A. God

* Under his WRATH and CURSE] These expressions import here nothing *revengeful* or *passionate*, from which the blessed God is infinitely remote; but intimate the *effects* of his perfect holiness and justice on a sinful creature, given up to remorse by the divine Judge.

A. God having, out of his **MERE** good pleasure*, from all eternity, **ELECTED** some to everlasting life†, did enter into a **COVENANT OF GRACE**‡, to deliver them out of the estate of sin and misery, and to bring them into an estate of **SALVATION** by a Redeemer z.

y Eph. i. 4. *According as he hath chosen us in him, before the foundation of the world.*

z Rom. iii. 21. *But now the Righteousness of God without the Law is manifested, being witnessed by the Law and the Prophets. 22. Even the Righteousness of God which is by Faith of Jesus Christ unto all, and upon all them that believe.*

21. Q. *Who is the REDEEMER of God's elect?*

A. The **ONLY** Redeemer of God's elect is the **LORD JESUS CHRIST** a, who, being the **ETERNAL** Son of God §, **BECAME MAN** b ¶, and so was; and
continueth

* Out of his **MERE** good pleasure] Nothing out of himself inducing him to it, in opposition to all *claim* in us on his making an honourable distinction in our favour; while yet his grand design is better answered by the choice he hath actually made.

† **ELECTED** some to everlasting life] This *election*, or choice, is to everlasting life as the ultimate *end*; but to *means* also as conducing to that end. And *some* only are chosen to life, for were *all* included there would be no *election*.

‡ **A COVENANT OF GRACE**] Or, a gracious engagement. And this, as to its *internal form*, was made, before time, with his eternal Son; but as to its *external exhibition* is made, at different times, with (or, rather proposed to) men.

§ **ETERNAL** Son of God] The word *eternal* is here taken for *without beginning* as well as without end.

¶ **BECAME MAN**] “Not by conversion of the Godhead into flesh; but by taking of the manhood into God:—not by confusion of substance; but by unity of person. For as the reasonable soul and flesh is *one* man; so God and man is *one* Christ.—ATHAN. Cr.

continueth to be God and Man, in two distinct Natures, and ONE Person, for ever *d*.

a 1 Tim. ii. 5. For there is one God, and one Mediator between God and men, the Man Christ Jesus.

b John i. 14. And the Word was made Flesh, and dwelt among us.

c Rom. ix. 5. Whose are the Fathers, and of whom as concerning the Flesh Christ came, who is over all, God blessed for ever.

d Heb. vii. 24. But this Man, because he continueth ever, hath an unchangeable Priesthood.

22. Q. How did Christ*, being the Son of God, BECOME Man?

A. Christ, the Son of God, became Man by TAKING to himself a TRUE BODYE, and a REASONABLE SOUL, being conceived by the Power of the HOLY GHOST, in the womb of the Virgin Mary; and born of her *g*, yet without sin *h*.

e Heb. ii. 14. Forasmuch then as the children are partakers of Flesh and Blood, he also himself likewise took part of the same.

f Matth. xxvi. 38. Then said he unto them, My Soul is exceeding sorrowful, even unto death.

g Luke i. 31. Behold thou shalt conceive in thy Womb, and bring forth a Son, and shalt call his Name Jesus. 35. The Holy Ghost shall come upon thee, and the Power of the Highest shall overshadow thee.

h Heb.

* Christ] The same as *Messiah*, the first being Greek and the last Hebrew; both signifying anointed. The term is applied to our Saviour, because he executes those offices for which persons were anointed, as he himself was in a superior manner.—*Psal.* xlv. 7.

h Heb. vii. 26. *Such an High-Priest became us, who is holy, harmless, undefiled, separate from sinners.*

23. Q. *What OFFICES doth Christ execute as our Redeemer?*

A. Christ as our Redeemer executeth the offices of a Prophetⁱ, of a Priest^k, and of a King^l, both in his estate of humiliation and exaltation.

i Acts iii. 22. *Moses truly said unto the fathers, A Prophet shall the Lord your God raise up unto you of your brethren, like unto me: him shall ye hear in all things whatsoever he shall say unto you.*

k Heb. v. 6. *Thou art a Priest for ever, after the order of Melchisedec.*

l Psalm ii. 6. *Yet have I set my King upon my holy hill of Sion.*

24. Q. *How doth Christ execute the office of a PROPHET?*

A. Christ executeth the office of a Prophet, in REVEALING to us^m, by his WORDⁿ, and SPIRIT^o*, the WILL of God for our Salvation.

m John i. 18. *No man hath seen God at any time: the only begotten Son, he hath declared him.*

n John xx. 31. *These things are written, that ye might believe that Jesus is the Christ, the Son of God: And that believing, ye might have life through his Name.*

o John xiv. 16. *The Comforter, which is the Holy Ghost, whom the Father will send in my Name, he shall teach you all things.*

25. Q. *How*

* And SPIRIT] Not only inditing the word to the minds of the sacred penmen, but also rendering our minds capable of understanding spiritually the holy scriptures.

25. Q. How doth Christ execute the office of a PRIEST?

A. Christ executeth the office of a Priest in his ONCE OFFERING up himself a SACRIFICE* to SATISFY Divine JUSTICE †, and RECONCILE us to God ‡, and in making continual INTERCESSION for us ‡.

p Heb. ix. 28. Christ was once offered to bear the sins of many.

q Heb. ii. 17. In all things it becometh him to be made like unto his brethren; that he might be a merciful and faithful High Priest in things pertaining to God, to make reconciliation for the sins of the people.

r Heb. vii. 25. He is able to save them to the uttermost, that come unto God by him, seeing he ever liveth to make Intercession for them.

26. Q. How doth Christ execute the Office of a KING §?

A. Christ

* OFFERING up himself a SACRIFICE] To offer sacrifice is an essential branch of the *priesthood*. Christ was to be a Priest; but if he offered not *himself* a sacrifice, he offered none at all; that is, was no more a *priest* than his forerunner, though expressly called in the old testament, and proved to be in the new, "a priest for ever after the order of Melchisedec."

† To SATISFY divine JUSTICE] Not to satisfy a divine Person; (as the Father, any more than the Son, or Spirit;) but a divine attribute, Justice. Were God, as the moral governor, to require no satisfaction for a violation of his law, it could not appear that he is just.

‡ Making continual INTERCESSION for us] Doing that for us in heaven *effectually*, which the high priest did in the most holy place *typically*.

§ The office of a KING] Doing that for us *spiritually* and perfectly, which other good kings do *politically* and imperfectly.

A. Christ executeth the Office of a King in SUBDUING us to himselfs, in RULING and DEFENDING ust, and in RESTRAINING and CONQUERING all his and our Enemies u.

s Psalm cx. 3. Thy people shall be willing in the Day of thy Power.

t Isa. xxxiii. 22. The Lord is our Judge, the Lord is our Law-giver, the Lord is our King: he will save us.

u 1 Cor. xv. 25. For he must reign, till he hath put all Enemies under his Feet.

27. Q. Wherein did Christ's HUMILIATION consist?

A. Christ's Humiliation consisted in his being BORN, and that in a low Condition w, made under the Law x, undergoing the MISERIES of this Life y, the WRATH of Godz, and the CURSED DEATH of the Cross a †, in being BURIED, and CONTINUING under the POWER of Death for a Time b.*

w Luke ii. 7. And she brought forth her first-born Son, and wrapped him in Swaddling-cloaths, and laid him in a Manger.

x Gal. iv. 4. God sent forth his Son made of a Woman, made under the Law.

y Isa. liii. 3. He is despised and rejected of Men, a Man of Sorrows and acquainted with Grief.

z Matt. xxvii. 46. And about the ninth Hour, Jesus cried with a loud Voice, My God, My God, why hast thou forsaken me?

a Phil.

** In his being BORN † The very incarnation and birth of Jesus Christ argue great humiliation. How much more the lowliness of his condition, and the particulars that follow!*

† Alluding to Gal. iii. 13. and Deut. xxi. 23.

a Phil. ii. 8. *He humbled himself, and became obedient unto Death, even the Death of the Cross.*

b Matt. xii. 40. *As Jonas was three Days and three Nights in the Whale's Belly : so shall the Son of Man be three Days and three Nights in the Heart of the Earth.*

28. Q. *Wherein consisteth Christ's EXALTATION?*

A. Christ's Exaltation consisteth in his RISING again from the Dead on the third Day^c, in ASCENDING up into Heaven and SITTING at the RIGHT-HAND* of God the Father^d, and in coming to JUDGE the World at the last Day^e.

c 1 Cor. xv. 4. *And that he was buried, and that he rose again the third Day, according to the Scriptures.*

d Mark xvi. 19. *So then, after the Lord had spoken unto them, he was received up into Heaven, and sat on the Right-hand of God.*

e Acts xvii. 31. *Because he hath appointed a Day in the which he will judge the World in Righteousness by that Man whom he hath ordained; whereof he hath given Assurance unto all Men, in that he hath raised him from the Dead.*

29. Q. *How are we made PARTAKERS of the Redemption purchased by Christ †?*

A. We

* SITTING at the RIGHT HAND]. Denoting security from further sufferings, and inexpressible glory. It is best illustrated by the typical high priest standing before the cherubim, and the real high priest sitting on the right hand; the one posture expressive of service, the other of dignity; the work of the former incomplete, that of the latter perfect; the one a type of a priest only, the other a priest upon his throne.

† Redemption PURCHASED by Christ]. Redemption, not the love of God, is purchased by Christ. God's love is the source, and wisdom proposed the way of redemption, on certain terms, which were, on various accounts, indispensable; and the fulfilling of these terms by Christ are properly called his purchase.

A. We are made Partakers of the Redemption purchased by Christ, by the EFFECTUAL APPLICATION of it to us *f*, by his Holy Spirit *g*.

f John i. 12. *As many as received him, to them gave he Power to become the Sons of God.*

g Tit. iii. 5. *Not by Works of Righteousness which we have done, but according to his Mercy he saved us by the washing of Regeneration, and renewing of the Holy Ghost. 6. Which he shed on us abundantly, through Jesus Christ our Saviour.*

30. Q. *How doth the Spirit apply to us the Redemption purchased by Christ?*

A. The Spirit applieth to us the Redemption purchased by Christ, by working Faith in us *h*; and thereby uniting us to Christ in our effectual Calling *i*.

h Ephes. ii. 8. *By Grace are ye saved, through Faith; and that not of yourselves, it is the Gift of God.*

i Ephes. iii. 17. *That Christ may dwell in your Hearts by Faith.*

1 Cor. i. 9. *God is faithful, by whom ye were called into the Fellowship of his Son Jesus Christ.*

31. Q. *What is EFFECTUAL CALLING*?*

A. EFFECTUAL Calling, is the Work of God's SPIRIT *k*, whereby CONVINCING us of our Sin and Misery *l*; ENLIGHTENING our Minds in the Knowledge of Christ *m*, and RENEWING our Wills *n*,

* EFFECTUAL CALLING] By his word God calls; but the work of his holy spirit in us makes that calling effectual. He persuades by his word, but enables by his Spirit. The question, therefore, imports: *What makes God's calling to be EFFECTUAL?* To which it is answered, "The work of God's Spirit, &c." See Class II. p. 14.

Will *n*, he doth persuade and ENABLE us to embrace Jesus Christ FREELY OFFERED TO us in the Gospel o.

k 2 Tim. i. 9. Who hath saved us, and called us with an holy Calling.

l Acts ii. 37. Now when they heard this, they were pricked in their Heart, and said unto Peter, and to the rest of the Apostles, Men and Brethren, what shall we do?

m Acts xxvi. 18. To open their Eyes, and to turn them from Darknes to Light, and from the Power of Satan unto God.

n Ezek. xxxvi. 26. I will take away the stony Heart out of your Flesh, and I will give you an Heart of Flesh.

o John vi. 44. No Man can come to me, except the Father, which hath sent me, draw him. 45. Every Man therefore that hath heard, and hath learned of the Father, cometh unto me.

32. Q. What BENEFITS do they that are effectually called partake of in THIS Life.

A. They that are effectually called do in this Life partake of Justification *p*. Adoption *q*, Sanctification *r*, and the several Benefits which in this Life do either accompany or flow from them.

p Rom. viii. 30. Moreover, whom he did predestinate, them he also called; and whom he called, them he also justified; and whom he justified, them he also glorified.

q Ephes. i. 5. Having predestinated us to the Adoption of Children, by Jesus Christ, unto himself.

r 1 Cor. i. 30. Of him are ye in Christ Jesus, who of God is made unto us Wisdom, and Righteousness, and Sanctification, and Redemption.

33. Q. What

33. Q. *What is JUSTIFICATION?*

A. Justification is an ACT of God's free Grace*, wherein he PARDONETH all our Sinns, and ACCEPTETH us as righteous in his Sight†, only for the righteousness of Christ IMPUTED to us‡, and received by FAITH ALONE w†.

s Ephes. i. 7. *In whom we have Redemption through his Blood, the Forgiveness of Sins, according to the Riches of his Grace.*

t 2 Cor v. 21. *For he hath made him to be Sin for us, who knew no Sin; that we might be made the Righteousness of God in him.*

u Rom. v. 19. *As by one Man's Disobedience many were made Sinners, so by the Obedience of one shall many be made righteous.*

w Gal. ii. 16. *Knowing that a Man is not justified by the Works of the Law, but by the Faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the Faith of Christ.*

34. Q. *What is Adoption?*

A. Adoption is an ACT of God's free Grace x, whereby we are RECEIVED into the Number, and have a RIGHT to all the Privileges of the Sons of God y.

x John

* An ACT of God's free grace] Not a *work* in us, but an *act* of sovereign favour in our behalf; passed first in the court of heaven, and afterwards manifested in the conscience.

† IMPUTED to us] The mediatorial *worthiness* of Christ, in virtue of a sovereign constituted union between him and the sinner, is *put to the account* of the latter, in order to full *pardon* and everlasting *acceptance*.

‡ FAITH ALONE] That is, *gratuitously*; as having in ourselves no *merit*, nor any ground of *claim*. In this sense the word *faith* is often to be understood in the New Testament.

x John iii. 1. *Behold, what Manner of Love the Father hath bestowed upon us, that we should be called the Sons of God ;*

y 1 John i. 12. *As many as received him, to them gave he Power to become the Sons of God, even to them that believe on his Name.*

Rom. viii. 17. *And if Children, then Heirs ; Heirs of God, and joint Heirs with Christ.*

35. Q. *What is SANCTIFICATION ?*

A. Sanctification is the WORK of God's free Grace^z*, whereby we are RENEWED in the whole Man, after the Image of God^a, and are ENABLED more and more to die unto Sin, and live unto righteousness^b.

z 2 Theff. ii. 13. *God hath from the Beginning chosen you to Salvation, through Sanctification of the Spirit.*

a Ephes. iv. 24. *And that ye put on the new Man, which after God is created in Righteousness and true Holiness.*

b Rom. viii. 1. *There is therefore now no Condemnation to them who are in Christ Jesus, who walk not after the Flesh, but after the Spirit.*

36. Q. *What are the BENEFITS which in this Life do either accompany or flow from Justification, Adoption, and Sanctification ?*

A. The Benefits which in this Life do accompany, or flow from Justification, Adoption, and Sanctification,

* The work of God's free grace] As justification is an act of God's favour without us ; so the term sanctification denotes a work of God in us. Not a merely providential and suasive, but a supernatural, powerful, transforming influence.

Sanctification, are ASSURANCE of God's Love*, PEACE of Conscience†, JOY in the Holy Ghost‡, INCREASE of Grace d, and Perseverance therein unto the End e.

c Rom. v. 1. *Being justified by Faith, we have Peace with God through our Lord Jesus Christ.* 2. *By whom also we have Access by Faith into this Grace wherein we stand, and rejoice in Hope of the Glory of God.* 5. *And Hope maketh not ashamed, because the Love of God is shed abroad in our Hearts by the Holy Ghost which is given unto us.*

d Prov. iv. 18. *The Path of the Just is as the shining Light, that shineth more and more unto the perfect Day.*

e 1 John v. 13. *These Things have I written unto you that believe on the Name of the Son of God, that ye may know that ye have eternal Life.*

37. Q. *What Benefits do Believers receive from Christ at their DEATH.*

A. The SOULS of Believers are at their Death made PERFECT in Holiness f, and do IMMEDIATELY pass into Glory g, and their BODIES being still united to Christ h i, do rest in their Graves i, till the Resurrection k.

f Heb.

* ASSURANCE of God's love] *Assurance* is of two kinds; as relating either to the *object* without us which is believed, or to ourselves the *subjects*. To have an *assurance*, or *certainty* in our mind, of the *truth* believed, is *essential* to saving faith; as that *God is*, that he *testifieth* such and such things, &c. but an assurance of God's love to us in particular, and of our genuine love to him, is rather an *effect* and *fruit* than of the *essence* of faith.

† PEACE of conscience] Holy peace in the conscience.

‡ JOY in the Holy Ghost] Joy caused by the Holy Spirit; who *dwelleth* in the soul. Rom viii. 9.

§ BODIES—united to Christ] The *whole Person* of each believer is mystically united to Christ, and therefore the *body* which is to be raised.

f Heb. xii. 23. *And to the Spirits of just Men made perfect.*

g Phil. i. 23. *Having a Desire to depart, and to be with Christ.*

h 1 Thes. iv. 14. *Them also which sleep in Jesus will God bring with him.*

i Isa. lvii. 2. *He shall enter into Peace; they shall rest in their Beds, each one walking in his Uprightness.*

k Job. xxix. 26. *And though after my Skin, Worms destroy this Body, yet in my Flesh shall I see God.*

38. Q. *What Benefits do Believers receive from Christ at the RESURRECTION?*

A. At the Resurrection, Believers being raised up in Glory^l, shall be openly ACKNOWLEDGED and ACQUITTED in the Day of Judgment^m, and made PERFECTLY BLESSED in the full enjoying of Godⁿ, to all ETERNITY^o

l 1 Cor. xv. 43. *It is sown in Dishonour; it is raised in Glory.*

m Matt. x. 32. *Whosoever shall confess me before Men, him also will I confess before my Father which is in Heaven.*

n 1 John iii. 2. *When he shall appear, we shall be like him; for we shall see him as he is.*

o 1 Thes. iv. 17. *And so shall we ever be with the Lord.*

39. Q. *What is the DUTY which God requireth of Man?*

A. The Duty which God requireth of Man is Obedience to his revealed Will^p.

p Mich. vi. 8. *He hath shewed thee, O Man, what is good; and what doth the Lord require of thee, but to do justly, and to love Mercy, and to walk humbly with thy God?*

40. Q. *What*

40. Q. *What did God at first reveal unto Man for the RULE of his Obedience.*

A. The Rule which God at first revealed to Man for his Obedience was the Moral Law *q*.

q Rom. ii. 14. *For when the Gentiles which have not the Law, do by Nature the Things contained in the Law; these having not the Law, are a Law unto themselves.* 15. *Which shew the Work of the Law written in their Hearts.*

41. Q. *Where is the Moral Law SUMMARILY comprehended?*

A. The Moral Law* is summarily comprehended in the Ten Commandments†.

r Deut. x. 4. *And he wrote on the Tables according to the first Writing, the Ten Commandments.*

Matt. xix. 17. If thou wilt enter into Life, keep the Commandments.

42. Q. *What is the SUM of the Ten Commandments?*

A. The Sum of the Ten Commandments, is to LOVE the Lord our God with all our Heart, with all our Soul, with all our Strength, and with all our Mind, and our Neighbour as ourselves *s*.

s Matth. xxii. 37. *Thou shalt love the Lord thy God with all thy Heart, and with all thy Soul, and with all thy Mind.* 38. *This is the first and great Commandment.* 39. *And the second is like unto it, Thou shalt love thy Neighbour as thyself.* 40. *On these*

* The moral law] The sum of the moral law is love; as in the 42d Anf.—See Class II. p. 15.

† The ten commandments] These contain some things peculiar to the Jews, and therefore not strictly moral as opposed to merely positive; and therefore may very properly be called, “The formula of the Mosaic Covenant, and a compendious system of morality.”—See Class II. p. 6.

these two Commandments hang all the Law and the Prophets.

43. Q. What is the PREFACE to the Ten Commandments?

A. The Preface to the Ten Commandments is in these Words, *I am the Lord* THY God * *who have brought thee out of the Land of Egypt, out of the House of Bondage* t.

t Exod. xx. 2.

44. Q. What doth the Preface to the Ten Commandments TEACH us?

A. The Preface to the Ten Commandments teacheth us, That because God is THE LORD, and OUR God and Redeemer, therefore we are bound to keep all his Commandments u.

u Deut. xi. 1. *Thou shalt love the Lord thy God, and keep his Charge, and his Statutes, and his Judgments, and his Commandments always*

Luke i. 74. *That we being delivered out of the Hands of our Enemies, might serve him without Fear.*

75. *In Holiness and Righteousness before him all the Days of our Lives.*

45. Q. What is the FIRST Commandment?

A. The first Commandment is, "Thou shalt have no other Gods before me."

45 Q. What

* The Lord THY God] Such terms of appropriation as *thy, thine, my, mine, our, your, &c.* when connected with *God*; or any divine character, most commonly in scripture refer to his *grant*, as here, rather than to *our possession*. Hence every Israelite might say truly, "The Lord is my God;" while yet but few of them were possessed of a *new nature*. The same may be remarked of every professing *christian*.

46. Q. What is REQUIRED in the first Commandment ?

A. The first Commandment requireth us to KNOW *w*, and ACKNOWLEDGE God to be the only true God, and our God *x*, and to worship and glorify him accordingly *y*.

w 1 Chron. xxviii. 9. *And thou, Solomon, my Son, know thou the God of thy Father.*

Deut. xxvi. 17. *Thou hast avouched the Lord this Day to be thy God, and to walk in his Ways, and to keep his Statutes, and his Commandments, and his Judgments, and to hearken to his Voice.*

y Matth. iv. 10. *Thou shalt worship the Lord thy God, and him only shalt thou serve.*

47. Q. What is FORBIDDEN in the first Commandment ?

A. The first Commandment forbiddeth the denying *z*, or not worshipping and glorifying the true God, as God *a*, and our God *b*, and the giving that Worship and Glory to any other, which is due to him alone *c*.

z Psalm xiv. 1. *The Fool hath said in his Heart, there is no God.*

a Rom. i. 20. *So that they are without Excuse ; 21. Because that when they knew God, they glorified him not as God.*

b Psalm lxxxi. 11. *But my People would not hearken unto my Voice, and Israel would none of me.*

c Rom. i. 25. *Who changed the Truth of God into a Lie, and worshipped and served the Creature more than the Creator, who is blessed for ever.*

48. Q. What

48. Q. *What are we especially taught by these Words, "before me" in the first Commandment?*

A. These Words, "before me," in the first Commandment, teach us, that God, who seeth all Things, taketh Notice of, and is much displeased with the Sin of having any other God.

d Psalm xliv. 20. If we have forgotten the Name of our God, or stretched out our Hands to a strange God: 21. Shall not God search this out?

49. Q. *Which is the SECOND Commandment?*

A. The second Commandment is, "Thou shalt not make unto thyself any graven Image, or any Likeness of any Thing that is in Heaven above, or that is in the Earth beneath, or that is in the Waters under the Earth; thou shalt not bow down thyself to them, nor serve them: For I the Lord thy God, am a jealous God, visiting the Iniquities of the Fathers upon the Children, unto the third and fourth Generation of them that hate me, and shewing Mercy unto Thousands of them that love me, and keep my Commandments."

50. Q. *What is REQUIRED in the second Commandment?*

A. The second Commandment requireth the receiving, observing, and keeping pure and entire, all such Religious Worship and Ordinances, as God hath appointed in his Word.

e Deut. xxxii. 46. Set your Hearts unto all the Words which I testify among you this Day, which ye shall command your Children to observe, to do all the Words of this Law.

Matth. xxviii. 20. Teaching them to observe all Things, whatsoever I have commanded you.

f Deut. xii. 32. *What Thing soever I command you, observe to do it: Thou shalt not add thereto, nor diminish from it.*

51. Q. *What is FORBIDDEN in the second Commandment?*

A. The second Commandment forbiddeth the worshipping of God by Images *g*, or any other Way not appointed in his Word *h*.

g Deut. iv. 15. *Take ye therefore good heed unto yourselves; for ye saw no Manner of Similitude on the Day that the Lord spoke unto you in Horeb. 16. Lest ye corrupt yourselves, and make you a graven Image.*

h Col. ii. 18. *Let no Man beguile you of your Reward, in a voluntary Humility, and worshipping of Angels, intruding into those Things which he hath not seen, vainly puffed up in his fleshly Mind.*

52. Q. *What are the REASONS annexed to the second Commandment?*

A. The Reasons annexed to the second Commandment, are God's Sovereignty over us *i*, his Propriety in us *k*, and the Zeal he hath for his own Worship *l*.

i Psalm xcv. 2. *Let us come before his Presence with Tanksgiving, and make a joyful Noise unto him with psalms. 3. For the Lord is a great God, and a great King above all Gods.*

k Psalm xlv. 11. *He is thy Lord, and worship thou him.*

l Exod. xxxiv. 14. *Thou shalt worship no other God: for the Lord, whose name is Jealous, is a jealous God.*

53. Q. *Which is the THIRD Commandment?*

A. The Third Commandment is, "Thou shalt not take the Name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his Name in vain."

54. Q. What is REQUIRED in the third Commandment?

A. The third Commandment requireth the holy and reverend Use of God's Name *m*, Titles, Attributes *n*, Ordinances *o*, Word *p*, and Works *q*.

m Psalm xcvi. 8. Give unto the Lord the Glory due unto his Name.

n Rev. xv. 3. Great and marvellous are thy Works, Lord God Almighty, just and true are thy Ways, thou King of Saints! 4. Who shall not fear thee, O Lord, and glorify thy Name?

o Ecclef. v. 1. Keep thy Foot when thou goest to the House of God, and be more ready to hear, than to give the Sacrifice of Fools.

p Psalm cxxxviii. 2. I will worship towards thy holy Temple, and praise thy Name for thy loving Kindness, and for thy Truth: for thou hast magnified thy Word above all thy Name.

q Job xxxvi. 24. Remember that thou magnify his work which Men behold.

55. Q. What is FORBIDDEN in the third Commandment?

A. The third Commandment forbiddeth all prophaning, or abusing any Thing whereby God maketh himself known *r*.

r Mal. ii. 2. If ye will not hear, and if ye will not lay it to Heart, to give Glory unto my Name, saith the Lord of Hosts, I will even send a Curse upon you.

56. Q. What is the REASON annexed to the third Commandment?

A. The Reason annexed to the third Commandment is, that however the Breakers of this Commandment may escape Punishment from Men, yet the Lord our God will not suffer them to escape his righteous Judgment *s.*

s Deut. xxviii. 58. *If thou wilt not observe to do all the Words of this Law, that thou mayest fear this glorious and fearful Name, The LORD thy GOD ; 59. Then the Lord will make thy Plagues wonderful.*

57. Q. Which is the FOURTH Commandment ?

A. The fourth Commandment is, "Remember the Sabbath-day to keep it holy, six Days shalt thou labour, and do all thy Work ; but the seventh Day is the Sabbath of the Lord thy God ; in it thou shalt not do any Work, thou, nor thy Son, nor thy Daughter, thy Man-servant, nor thy Maid-servant, nor thy Cattle, nor the Stranger that is within thy Gates ; for in six Days the Lord made Heaven and Earth, the Sea, and all that in them is, and rested the seventh Day ; wherefore the Lord blessed the seventh Day, and hallowed it."

58. Q. What is REQUIRED in the fourth Commandment ?

A. The fourth Commandment requireth the keeping holy to God such set Times as he hath appointed in his Word, expressly one whole Day in seven to be a holy Sabbath to himself *t.*

t Lev. xix. 30. *Ye shall keep my Sabbaths, and reverence my Sanctuary ; I am the Lord.*

Deut. v. 12. *Keep the Sabbath-day to sanctify it, as the Lord thy God hath commanded thee.*

59. Q. Which Day of the seven hath God appointed to be the weekly Sabbath ?

A. From

A. From the Beginning of the World, to the Resurrection of Christ, God appointed the SEVENTH Day of the Week to be the weekly Sabbath *u*, and the FIRST Day of the Week ever since, to continue to the End of the World, which is the Christian Sabbath *w*.

u Gen. ii. 3. *And God blessed the seventh Day and sanctified it, because that in it he had rested from all his Work, which God created and made.*

w Acts xx. 7. *And upon the first Day of the Week, when the Disciples came together to break Bread, Paul preached unto them.*

Rev. i. 10. *I was in the Spirit upon the Lord's Day.*

60. Q. *How is the Sabbath to be SANCTIFIED?*

A. The Sabbath is to be sanctified by an HOLY RESTING all that Day, even from such worldly Employments, and Recreations, as are lawful on other Days *x*, and spending the whole Time in the public and private Exercises of God's Worship *y*, except so much as is to be taken up in the Works of Necessity and Mercy *z*.

x Lev. xxiii. 3. *Six Days shall Work be done; but the seventh Day is the Sabbath of Rest, an holy Convocation, ye shall do no Work therein.*

y Plal. xcii. 1. *A Psalm or Song for the Sabbath-day. It is a good thing to give Thanks unto the Lord, and to sing Praises unto thy Name, O most High. 2. To shew forth thy Loving-kindness in the Morning, and thy Faithfulness every Night.*

z Matth. xii. 11. *What Man shall there be among you that shall have one Sheep, and if it fall into a Pit on the Sabbath Day, will not he lay hold of it, and lift it out? 12. How much then is a Man better than a Sheep? Wherefore it is lawful to do well on the Sabbath Day.*

61. Q. *What*

61. Q. What is FORBIDDEN in the fourth Commandment?

A. The fourth Commandment forbiddeth the Omission or careless Performance of the Duties required *a*, and the prophaning the Day by Idleness, or doing that which is in itself sinful *b*, or by unnecessary Thoughts, Words, or Works, about worldly Employments and Recreations *c*.

a Mal. i. 13. *Ye said also, Behold, what a Weariness it is, and ye have snuffed at it, saith the Lord of Hosts; and ye brought that which was torn, and the Lame and the Sick; thus ye brought an Offering; should I accept this at your Hands, saith the Lord?*

b Ezek. xxiii. 38. *They have defiled my Sanctuary in the same Day, and have profaned my Sabbaths.*

c Isa. lviii. 13. *If thou turn away thy Foot from the Sabbath, from doing thy Pleasure on my Holy Day, and call the Sabbath a Delight, the Holy of the Lord, honourable, and shalt honour him, not doing thine own Ways, nor finding thine own Pleasure, nor speaking thine own Words—*

62. Q. What are the REASONS annexed to the fourth Commandment?

A. The Reasons annexed to the fourth Commandment are, God's allowing us six Days of the Week for our own Employments *d*, his challenging a special Propriety in the Seventh *e*, his own Example *f*, and his blessing the Sabbath Day *g*.

d Exod. xxxi. 15. *Six Days may Work be done, but in the Seventh is the Sabbath of Rest.* 16. *Wherefore the Children of Israel shall keep the Sabbath.*

e Lev. xxiii. 3. *Ye shall do no Work therein; it is the Sabbath of the Lord in all your Dwellings.*

f Exod.

f Exod. xxxi. 17. *It is a Sign between me and the Children of Israel for ever; for in six Days the Lord made Heaven and Earth, and on the seventh Day he rested and was refreshed.*

g Gen. ii. 3. *And God blessed the seventh Day, and sanctified it.*

63. Q. Which is the FIFTH Commandment?

A. The fifth Commandment is, "Honour thy Father and thy Mother, that thy Days may be long in the Land which the Lord thy God giveth thee."

64. Q. What is REQUIRED in the fifth Commandment?

A. The fifth Commandment requireth the preserving the Honour, and performing the Duties belonging to every one in their several Places and Relations, as Superiors *h.* Inferiors *i.* or Equals *k.*

h Ephes. v. 21. *Submitting yourselves one to another in the Fear of God.* 22. *Wives, submit yourselves unto your own Husbands, as unto the Lord.*

Ephes. vi. 1. *Children, obey your Parents in the Lord.* 5. *Servants, be obedient to them that are your Masters according to the Flesh.*

i Rom. xiii. 1. *Let every Soul be subject to the higher Powers.*

Ephes. vi. 9. *And ye, Masters, do the same Things unto them, knowing that your Master also is in Heaven.*

k Rom. xii. 10. *Be kindly affectioned one to another with brotherly Love, in Honour preferring one another.*

65. Q. What is FORBIDDEN in the fifth Commandment?

A. The fifth Commandment forbiddeth the neglecting of, or doing any Thing against the Honour and

and Duty which belongeth to every one in their several Places and Relations *l*.

l Rom. xiii. 7. *Render, therefore, to all their Dues, Tribute to whom Tribute is due, Custom to whom Custom, Fear to whom Fear, Honour to whom Honour.* 8. *Owe no Man any Thing, but to love one another.*

66. Q. What is the REASON annexed to the fifth Commandment?

A. The Reason annexed to the fifth Commandment is, a Promise of long Life and Prosperity, (as far as it shall serve for God's Glory and their own Good) to all such as keep this Commandment *m*.

m Eph. vi. 2. *Honour thy Father and thy Mother, which is the first Commandment with Promise.* 3. *That it may be well with thee, and that thou mayest live long on the Earth.*

67. Q. Which is the SIXTH Commandment?

A. The sixth Commandment is, "Thou shalt not kill."

68. Q. What is REQUIRED in the sixth Commandment?

A. The sixth Commandment requireth all lawful Endeavours to preserve our own Life *n*, and the Life of others *o*.

n Ephes. v. 28. *So ought Men to love their Wives, as their own Bodies.* 29. *For no Man ever yet hated his own Flesh, but nourisheth and cherisheth it.*

o Psalm lxxxii. 3. *Defend the Poor and Fatherless.* 4. *Deliver the Poor and Needy.*

Job xxix. 13. *The Blessing of him that was ready to perish came upon me.*

69. Q. What

69. Q. What is FORBIDDEN in the sixth Commandment?

A. The sixth Commandment forbiddeth the taking away of our own Life *p*, or the Life of our Neighbour unjustly *q*, and whatsoever tendeth thereunto *r*.

p Acts xvi. 28. Paul cried with a loud Voice, saying, Do thyself no Harm.

q Gen. ix. 6. Whoso sheds Man's Blood, by Man shall his Blood be shed.

r Prov. xxiv. 11. If thou forbear to deliver them that are drawn unto Death, and those that are ready to be slain. 12. If thou sayest, Behold, we knew it not, doth not he that pondereth the Heart consider it?

70. Q. Which is the SEVENTH Commandment?

A. The seventh Commandment is, "Thou shalt not commit Adultery."

71. Q. What is REQUIRED in the seventh Commandment?

A. The seventh Commandment requireth the Preservation of our own *s*, and our Neighbour's Chastity *t*, in Heart *u*, Speech *w*, and Behaviour *x*.

s 1 Thes. v. 4. That every one of you should know how to possess his Vessel in Sanctification and Honour.

t Ephes. v. 11. And have no Fellowship with the unfruitful Works of Darknes, but rather reprove them. 12. For it is a Shame even to speak of those Things, which are done of them in Secret.

u 2 Tim. ii. 22. Flee also youthful Lusts, but follow Righteousness, Faith, Charity.

w Col. iv. 6. Let your Speech be always with Grace, seasoned with Salt.

x 1 Pet. iii. 2. While they behold your chaste Conversation coupled with Fear.

72. Q. What

72. Q. What is FORBIDDEN in the seventh Commandment ?

A. The seventh Commandment forbiddeth all unchaste Thoughts *y*, Words *z*, and Actions *a*.

y Matth. v. 28. *Whoſeever looketh on a Woman to luſt after her, hath committed Adultery with her already in his Heart.*

z Ephes. v. 4. *Neither Filthineſs, nor fooliſh talking, nor jeſting, which are not convenient.*

a Ephes. v. 3. *Fornication, and all Uncleanneſs, let it not once be named among you.*

73. Q. Which is the EIGHTH Commandment ?

A. The eighth Commandment is, “Thou ſhalt not ſteal.”

74. Q. What is REQUIRED in the eighth Commandment ?

A. The eighth Commandment requireth the lawful procuring and furthering the Wealth and outward Eſtate of ourſelves *b*, and others *c*.

b Rom. xii. 17. *Provide Things honeſt in the Sight of all Men.*

Prov. xxvii. 23. *Be thou diligent to know the State of thy Flocks, and look well to thy Herds.*

c Lev. xxv. 35. *If thy Brother be waxen poor, and fallen in Decay with thee ; then thou ſhalt relieve him.*

Phil. ii. 4. *Look not every Man on his own Things, but every Man alſo on the Things of others.*

75. Q. What is FORBIDDEN in the eighth Commandment ?

A. The eighth Commandment forbiddeth whatſoever doth or may unjuſtly hinder our own *d*, or our Neighbour's Wealth, and outward Eſtate *e*.

d 1 Tim,

d 1 Tim. v. 8. *If any provide not for his own, and especially for those of his own House, he hath denied the Faith, and is worse than an Infidel?*

Prov. xxviii. 19. *He that followeth after vain Persons shall have Poverty enough.*

e Prov. xxi. 6. *The getting of Treasures by a lying Tongue, is a Vanity tossed to and fro of them that seek Death.*

Job xx. 19. *Because he hath oppressed, and hath forsaken the Poor; because he hath violently taken away a House which he builded not. 20. Surely he shall not feel Quietness in his Belly—*

76. Q. Which is the NINTH Commandment?

A. The ninth Commandment is, "Thou shalt not bear false Witness against thy Neighbour."

77. Q. What is REQUIRED in the ninth Commandment?

A. The ninth Commandment requireth the maintaining and promoting of Truth between Man and Man *f*, and of our own *g*, and our Neighbour's good Name *h*, especially in Witness bearing *i*.

f Zech. viii. 16. *Speak ye every Man the Truth to his Neighbour.*

g 1 Pet. iii. 16. *Having a good Conscience; that whereas they speak Evil of you as of Evil-doers, they may be ashamed that falsely accuse your good Conversation in Christ.*

Acts xxv. 10. *Then Paul said, I stand at Cæsar's Judgment seat, to the Jews have I done no Wrong.*

h 3 John xii. *Demetrius hath a good Report of all Men, and of the Truth itself; yea, and we also bear Record.*

i Prov. xiv. 5. *A faithful Witness will not lie.*
25. *A true Witness delivereth Souls.*

D

78. Q. What

78. Q. What is FORBIDDEN in the ninth Commandment?

A. The ninth Commandment forbiddeth whatever is prejudicial to Truth *k*, or injurious to our own *l*, or our Neighbour's good Name *m*.

k Rom. iii. 13. *With their Tongues they have used Deceit.*

l Job xxvii. 5. *God forbid that I should justify you; till I die, I will not remove my Integrity from me.*

m Psal. xv. 3. *He that backbiteth not with his Tongue, nor doth Evil to his Neighbour, nor taketh up a reproach against his Neighbour.*

79. Q. Which is the TENTH Commandment?

A. The tenth Commandment is, "Thou shalt not covet thy Neighbour's House, thou shalt not covet thy Neighbour's Wife, nor his Man-servant, nor his Maid-servant, nor his Ox, nor his Ass, nor any Thing that is thy Neighbour's."

80. Q. What is REQUIRED in the tenth Commandment?

A. The tenth Commandment requireth full Contentment with our own Condition *n*, with a right and charitable Frame of Spirit towards our Neighbour, and all that is his.

n Heb. xiii. 5. *Let your Conversation be without Covetousness, and be content with such Things as ye have.*

o Rom. xii. 15. *Rejoice with them that do rejoice, and weep with them that weep.*

1 Cor. xiii. 4. *Charity suffereth long, and is kind; Charity envieth not; Charity vaunteth not itself, is not puffed up. 5. Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no Evil. 6. Rejoiceth not in Iniquity, but rejoiceth in the Truth;*

81. Q. What

81. Q. What is FORBIDDEN in the tenth Commandment?

A. The tenth Commandment forbiddeth all Discontentment with our own Estate *p*, envying or grieving at the Good of our Neighbour *q*, and all inordinate Motions and Affections to any Thing that is his *r*.

p 1 Cor. x. 10. Neither murmur ye, as some of them also murmured, and were destroyed of the Destroyer.

q Gal. v. 26. Let us not be desirous of vain Glory, provoking one another, envying one another.

r Rom. vii. 5. Mortify therefore your Members which are upon the Earth; Fornication, Uncleanness, inordinate Affections, evil Concupiscence, and Covetousness, which is Idolatry.

82. Q. Is any Man able PERFECTLY to keep the Commandments of God?

A. No MERE Man, since the Fall, is able in this Life perfectly to keep the Commandments of God *s*, but daily doth break them in Thought *t*, Word *u*, and Deed *w*.

s Eccles. vii. 20. For there is not a just Man upon Earth that doth good and sinneth not.

t Gen. viii. 21. The Imagination of Man's Heart is Evil from his Youth.

u Jam. iii. 8. The Tongue can no Man tame, it is an unruly Evil, full of deadly Poison.

w Jam. iii. 2. In many Things we offend all.

83. Q. Are all Transgressions of the Law EQUALLY heinous?

A. Some Sins in themselves, and by Reason of several Aggravations, are more heinous in the Sight of God than others *x*.

x John xix. 11. He that delivered me unto thee hath the greater Sin.

D 2

84. Q. What

84. Q. What doth every Sin DESERVE ?

A. EVERY Sin deserveth God's Wrath and Curse, both in this Life, and that which is to come y.

y Gal. iii. 10. *Cursed is every one that continueth not in all Things that are written in the Book of the Law to do them.*

Matth. xxv. 41. *Then shall he say unto them on the left Hand, Depart from me, ye Cursed, into everlasting Fire, prepared for the Devil and his Angels.*

85. Q. What doth God REQUIRE of us that we may ESCAPE his Wrath and Curse due to us for Sin ?

A. To escape the Wrath and Curse of God due to us for Sin, God requireth of us Faith in Jesus Christ, Repentance unto Life z, with the diligent Use of all outward Means, whereby Christ communicateth to us the Benefits of Redemption a.

z Acts xx. 21. *Testifying both to the Jews, and also to the Greeks, Repentance towards God, and Faith towards our Lord Jesus Christ.*

a Prov. ii. 1. *My Son, if thou wilt receive my Words. and hide my Commandments with thee; 2. So that thou incline thine Ear unto Wisdom, and apply thine Heart to Understanding. 3. Yea, if thou criest after Knowledge, and liftest up thy Voice for Understanding; 4. If thou seekest for her as Silver, and searchest for her as for hid Treasure. 5. Then shalt thou understand the Fear of the Lord, and find the Knowledge of God.*

86. Q. What is FAITH in Jesus Christ ?

A. Faith in Jesus Christ is a saving Grace b *, whereby we receive c, and rest upon him alone.

* Faith in Jesus Christ is a saving grace] Evangelical faith in its principle, is a divine nature, which is the gift of God, and is here called a grace; in its exercise, it is the belief of a divine testimony, which is our duty; in its effect, it is saving, or ensures our salvation.—See Class II. p. 16.

for

for Salvation *d*, as he is offered to us in the Gospel *e*.

b Heb. x. 39. *We are not of them who draw back unto Perdition, but of them that believe to the saving of the Soul.*

c John i. 12. *As many as receive him, to them gave he Power to become the Sons of God, even to them that believe on his Name.*

d Phil. iii. 9. *And be found in him, not having my own Righteousness, which is of the Law, but that which is through the Faith of Christ, the Righteousness which is of God by Faith.*

e Isa. xxxiii. 22. *The Lord is our Judge, the Lord is our Lawgiver, the Lord is our King; he will save us.*

87. Q. What is REPENTANCE unto Life?

A. Repentance unto Life is a saving Grace *f**, whereby a Sinner, out of a true Sense of his Sin *g*, and Apprehension of the Mercy of God in Christ *h*, doth with Grief and Hatred of his Sin, turn from it unto God *i*, with full Purpose of, and Endeavour after new Obedience *k*.

Acts xi. 18. *Then hath God also to the Gentiles granted Repentance unto Life.*

g Acts ii. 37. *When they heard this they were pricked in their Hearts, and said unto Peter, and to the rest of the Apostles, Men and Brethren, what shall we do?*

h Joel ii. 13. *Rend your Hearts, and not your Garments, and turn unto the Lord your God, for he is gracious and merciful. slow to Anger, and of great Kindness, and repenteth him of the Evil.*

* Repentance unto life is a saving grace] Repentance in its principle, is the same as faith; in its exercise, it is a thorough changing of the mind, as expressed in the answer; in its effect, it ensures life everlasting.—See Class II. p. 16.

i Jer. xxxi. 18. *Turn thou me, and I shall be turned, for thou art the Lord my God.* 19. *Surely after I was turned, I repented; and after that I was instructed, I smote upon my Thigh; I was ashamed, yea, even confounded, because I did bear the Reproach of my Youth.*

k Psalm cxix. 59. *I thought on my Ways, and turned my Feet unto thy Testimonies.*

88. Q. *What are the outward MEANS, whereby Christ communicateth to us the Benefits of Redemption?*

A. The outward and ordinary Means whereby Christ communicateth to us the Benefits of Redemption, are his ORDINANCES, especially the Word, Sacraments, and Prayer *&c.* all which are made effectual to the Elect for Salvation *.

l Acts ii. 41. *Then they that gladly received his Word, were baptized.* 42. *And they continued sted-*

* ORDINANCES—made effectual to the elect for salvation] *Ordinances*, especially the revealed word of God, have such an effect on the soul as *air* and *food* have on the body. As the latter do not, properly speaking, *communicate* natural life, but only give it an opportunity of exerting itself, strengthen and preserve it as means; so the word and ordinances with respect to spiritual life. The provisions of paradise did not *give life* to Adam and Eve, but as means they were necessary, and calculated to assist and preserve it. The soul (as the subject of *election*) is quickened by the *sovereign will and spirit* of God; but nourished, born, invigorated, matured, and preserved, by *appointed means*. *Through these means*, especially the promises, God, on *his* part (viewing us as the subjects of his moral government) *communicates* his nature, which is love, his Holy Spirit and all new covenant blessings; and we, on *our* part, come to and *receive* from God what he gives, by an appropriating faith; whence proceed the various streams of evangelical obedience, which *tend to salvation*, as exercise promotes health.

fastly

fastly in the Apostle's Doctrine and Fellowship, and in breaking of Bread, and in Prayers.

89. Q. *How is the WORD made effectual to Salvation?*

A. The Spirit of God maketh † the Reading but especially the Preaching of the Word, an effectual Means of convincing and converting Sinners *m*, and of building them up in Holiness and Comfort *n*, through Faith unto Salvation *o*.

m Psalm xix. 7. *The law of the Lord is perfect, converting the Soul; The Testimony of the Lord is sure, making wise the Simple.*

n 1 Thess. i. 6. *And ye became Followers of us, and of the Lord, having received the Word in much Affliction, with Joy of the Holy Ghost.*

o Rom. i. 16. *I am not ashamed of the Gospel of Christ, for it is the Power of God unto Salvation, to every one that believeth.*

90. Q. *How is the Word to be read and heard, that it may become effectual to Salvation?*

A. That the Word may become effectual to Salvation, we must attend thereunto with Diligence *p*, Preparation *q*, and Prayer *r*, receive it with Faith *s*, and Love *t*, and lay it up in our Hearts *u*, and practise it in our Lives *w*.

p Prov. viii. 34. *Blessed is the Man that heareth me, watching daily at my Gates, waiting daily at the Posts of my Door.*

q 1 Pet. ii. 1. *Wherefore laying aside all Malice, and all Guile, and Hypocrisies, and Envies, and evil Speakings; 2. As new-born Babes desire the sincere Milk of the Word, that ye may grow thereby.*

† The Spirit of God maketh &c] Not by changing the properties of the word, but by qualifying the mind to receive those which the word unchangeably possesses.

r Psalm

r Psalm cxix. 18. *Open thou mine Eyes, that I may see wonderful Things out of thy Law.*

s Heb. iv. 2. *The Word preached did not profit them, not being mixed with Faith in them that heard it.*

t 2 Theff. ii. 10. *They received not the Love of the Truth, that they might be saved.*

u Psalm cxix. 11. *Thy Word have I hid in mine Heart, that I might not sin against thee.*

w Jam. i. 25. *But whoso looketh into the perfect Law of Liberty, and continueth therein, he being not a forgetful Hearer, but a Doer of the Work, this Man shall be blessed in his Deed.*

91. Q. *How do the SACRAMENTS become effectual Means of Salvation?*

A. The Sacraments become effectual Means of Salvation, not from any Virtue in them, or in him that doth administer them x, but only by the Blessing of Christ, and the working of the Spirit in them that by Faith receive them y.*

x 1 Cor. iii. 7. *So then, neither is he that planteth any Thing, neither he that watereth, but God that giveth the Increase.*

y 1 Pet. iii. 21. *The like Figure whereunto, even Baptism, doth also now save us, (not the putting away of the filth of the Flesh, but the Answer of a good Conscience towards God) by the Resurrection of Jesus Christ.*

92. Q. *What is A SACRAMENT? †*

A. A Sacrament is an holy Ordinance, instituted by Christ, wherein by sensible Signs, Christ

* See Class II. p. 17.

† *What is A SACRAMENT*] i. e. A Christian Sacrament; as in *Ans. 83.* This question relates to the *nature* of Christian Sacraments, the *following* to their *number*.

and

and the Benefits of the new Covenant are represented *z*, sealed, and applied to Believers *a* *.

z Gen. xvii. 10. *This is my Covenant which ye shall keep between me and you, and thy Seed after thee, Every Man Child among you shall be circumcised.*

a Rom. iv. 11. *And he received the Sign of Circumcision, a Seal of the Righteousness of the Faith, which he had yet being uncircumcised.*

93. Q. *What are the Sacraments of the New Testament?*

A The Sacraments of the New Testament are Baptism *b*, and the Lord's Supper *c*.

b Mark xvi. 16. *He that believeth, and is baptized, shall be saved.*

c 1 Cor. xi. 23. *For I have received of the Lord that which also I delivered unto you, that the Lord*

* Represented, sealed, and applied to believers] Representation, sealing, and application, are either *outward or inward*. The former belong to all alike who are the subjects of the sacred ordinances; the latter to the children of grace only. Hence also "*believers*" are either nominal or real: the children of nature who have a name to live, though dead; or those of grace who possess the reality therein signified. Again, they are called "*believers*" who either have the grace or *principle* of faith, or who moreover *exercise* that gracious principle by believing. The one God imparts as a sovereign to whom he pleases, in regeneration; the other he requires of us as a duty, according to the capacity and means afforded. And the operations of sovereignty are not limited with respect to any of the human race, except by the eternal purpose; but the way of *duty* prescribed to us for a participation of those benefits is limited to that of believing—*He that believeth not shall be damned.* Mark xvi. 16.

Dr. WATTS's explanation is: "*Represented*; set forth in a lively manner as in a picture of resemblance. *Sealed*; confirmed and assured to us, as the possession of a house or land is made sure to a person by a seal set to a writing. *Applied*; conveyed or given. *Believers*; those who trust in Christ, or have faith in him."

Jesus,

Jesus, the same Night in which he was betrayed, took Bread, &c.

94. Q. *What is Baptism?*

A. Baptism is a Sacrament, wherein the washing with Water in the Name of the Father, and of the Son, and of the Holy Ghost *d*, doth signify and seal our ingrafting into Christ, and partaking of the Benefits of the Covenant of Grace *e*, and our Engagements to be the Lord's *f*. *

d Matth. xxviii. 19. *Go ye therefore and teach all Nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost.*

e Rom. vi. 3. *Know ye not, that so many of us as were baptized into Jesus Christ, were baptized into his Death?*

f Rom. vi. 4. *Therefore we are buried with him by Baptism into Death, that like as Christ was raised up from the Dead by the Glory of the Father, even so we also should walk in Newness of Life.*

95. Q. *To whom is Baptism to be administered?*

A. Baptism is not to be administered to any that are out of the visible Church, till they profess their Faith in Christ, and Obedience to him *g*; but the Infants of such *as* are Members of the visible Church are to be baptized *h*.

g Acts ii. 41. *Then they that gladly received his Word were baptized*

h Gen. xvii. 7. *And I will establish my Covenant between me and thee, and thy Seed after thee in their Generations, for an everlasting Covenant, to be a God unto thee, and to thy Seed after thee. This is my Covenant which ye shall keep, between me and you, and thy Seed after thee, Every Man Child among you shall be circumcised.*

Acts

* See Class II. p. 181

Acts ii. 38. Then Peter said unto them, Repent and be baptized every one of you, in the Name of Jesus Christ for the Remission of Sins, and ye shall receive the Gift of the Holy Ghost. 39. For the Promise is to you and to your Children, and to all that are afar off, even as many as the Lord our God shall call.

96. Q. *What is the Lord's Supper?*

A. The Lord's Supper is a Sacrament, wherein by giving and receiving Bread and Wine, according to Christ's Appointment, his Death is shewed forth *i*, and the worthy Receivers are not after a corporal and carnal Manner, but by Faith, made Partakers of his Body and Blood, with all his Benefits, to their spiritual Nourishment and Growth in Grace *k*.

i Luke xxii. 19. And he took Bread, and gave Thanks, and brake it, and gave unto them, saying, This is my Body which is given for you, this do in Remembrance of me. 20. Likewise also the Cup after Supper, saying, This Cup is the New Testament in my Blood which is shed for you.

k 1 Cor. x. 16. The Cup of Blessing which we bless, is it not the Communion of the Blood of Christ? the Bread which we break, is it not the Communion of the Body of Christ?

97. Q. *What is required to the worthy receiving of the Lord's Supper?*

A. It is required of them that would worthily partake of the Lord's Supper, that they examine themselves of their Knowledge to discern the Lord's Body *l*, of their Faith to feed upon him *m*, of their Repentance *n*, Love *o*, and new Obedience *p*,

ence *p*, lest coming unworthily, they eat and drink Judgment to themselves *q* *.

l 1 Cor. xi. 28. *But let a Man examine himself, and so let him eat of that Bread, and drink of that Cup.* 29. *For he that eateth and drinketh unworthily, eateth and drinketh Damnation to himself, not discerning the Lord's Body.*

m 2 Cor. xiii. 5. *Examine yourselves whether ye be in the Faith.*

n 1 Cor. xi. 31. *If we would judge ourselves, we should not be judged.*

o 1 Cor. xi. 18. *When you come together in the Church I hear there be Divisions among you.* 20. *When ye come together therefore into one Place, this is not to eat the Lord's Supper.*

p 1 Cor. v. 8. *Therefore let us keep the Feast, not with old Leaven, neither with the Leaven of Malice and Wickedness, but with the unleavened Bread of Sincerity and Truth.*

q 1 Cor. xi. 27. *Wherefore, whosoever shall eat this Bread, and drink this Cup of the Lord unworthily, shall be guilty of the Body and Blood of the Lord.*

98. Q. *What is Prayer?*

A. Prayer is an Offering up of our Desires to God *r*, for Things agreeable to his Will *s*, in the Name of Christ *t*, with Confession of our Sins *u*, and thankful Acknowledgment of his Mercies *w*.

* Dr. WARRS's exposition of these phrases is not more familiar than just: "*Worthily partake*; eat and drink of the bread and wine with a heart prepared for it: *To discern the Lord's body*; to know and consider that the bread and wine represent the body and blood of Christ. *To feed upon Christ by Faith*; to derive blessings from him by trusting in him. *Unworthily*; without any fit temper of mind. *Eat and drink judgment*; expose themselves to the displeasure of God by eating and drinking the bread and wine unworthily."

r Psal.

r Psal. lxii. 8. *Trust in him at all Times; ye People, pour out your Hearts before him: God is a Refuge for us.*

s Rom. viii. 27. *And he that searcheth the Hearts, knoweth what is the Mind of the Spirit, because he maketh Intercession for the Saints according to the Will of God.*

t John xvi. 23. *Whatsoever ye shall ask the Father in my Name, he will give it you.*

u Dan. ix. 4. *And I prayed unto the Lord my God, and made my Confession.*

w Phil. iv. 6. *Be careful for nothing, but in every Thing, by Prayer and Supplication, with Thanksgiving, let your Requests be made known to God.*

99 Q. *What Rule hath God given for our Direction in Prayer?*

A. The whole Word of God is of Use to direct us in Prayer; but the special Rule of Direction is that Form of Prayer which Christ taught his Disciples, commonly called, *The Lord's Prayer*.*

x 1 John v. 14. *And this is the Confidence that we have in him, that if we ask any Thing according to his Will, he heareth us.*

y Matth. vi. 9. *After this Manner, therefore, pray ye, Our Father who art in Heaven, hallowed be thy Name, &c.*

* "It were to be wished," says Dr. Watts, "that the reverend authors had declared this form of prayer not to be so complete a pattern for Christians in all ages, since Christ did not here teach his disciples to pray in his Name, as he did afterward. See John xvi. 23, 24." On the other hand, to be offended with the occasional use of it, in private or public, as a part of our prayers, and a comprehensive summary of many important particulars, must be the effect of weak prejudice.

100. Q. *What doth the Preface of the Lord's Prayer teach us?*

A. The Preface of the Lord's Prayer, which is, "Our Father, who art in Heaven," teacheth us to draw nigh to God with all holy Reverence *z*, and Confidence *a*, as Children to a Father, able and ready to help us *b*, and that we should pray with and for others *c*.

z Isa. lxiv. 9. *Be not wrath very sore, O Lord, neither remember Iniquity for ever; behold, see, we beseech thee, we are all thy People.*

a Rom. viii. 15. *For ye have not received the Spirit of Bondage again to fear; but ye have received the Spirit of Adoption, whereby we cry, Abba, Father.*

b Luke xi. 13. *If ye then being evil, know how to give good Gifts unto your Children, how much more shall your heavenly Father give the Holy Spirit to them that ask him?*

c Ephes. vi. 18. *Praying always with all Prayer and Supplication in the Spirit, and watching thereunto with all Perseverance and Supplication for all Saints.*

101. Q. *What do we pray for in the first Petition?*

A. In the first Petition, which is, "Hallowed be thy Name," we pray that God would enable us and others to glorify him in all that whereby he makes himself known *d*, and that he would dispose all Things to his own Glory *e*.

d Psalm lxvii. 1. *God be merciful unto us, and bless us, and cause his Face to shine upon us.* 2. *That thy Way may be known upon Earth, and thy saving Health among all Nations.* 3. *Let the People praise thee, O God, let all the People praise thee.*

e Rom.

e Rom. xi. 36. *For of him, and through him, and to him, are all Things; to whom be Glory for ever. Amen.*

102. Q. *What do we pray for in the second Petition?*

A. In the second Petition, which is, "Thy Kingdom come," we pray that Satan's Kingdom may be destroyed^f, that the Kingdom of Grace may be advanced^g, ourselves and others brought into it^h, and that the Kingdom of Glory may be hastenedⁱ.

f Psalm lxviii. 1. *Let God arise, let his Enemies be scattered; let them also that hate him, flee before him.*

g Psalm li. 18. *Do good in thy good Pleasure unto Sion; build thou the Walls of Jerusalem.*

h 2 Thess. iii. 1. *Finally, Brethren, pray for us, that the Word of the Lord may have free Course, and be glorified, even as it is with you.*

Rom. x. 1. *Brethren, my Heart's Desire and Prayer to God for Israel is, that they might be saved.*

i Rev. xxii. 20. *He who testifieth these Things, saith, Surely I come quickly. Amen; even so come, Lord Jesus.*

103. Q. *What do we pray for in the third Petition?*

A. In the third Petition, which is, "Thy Will be done on Earth as it is in Heaven," we pray that God by his Grace would make us able and willing to know, obey^k, and submit to his Will in all Things^l, as the Angels do in Heaven^m.

h Psal. cxix. 34. Give me Understanding, and I shall keep thy Law; yea, I shall observe it with my whole Heart. 35. Make me to go in the Path of thy Commandments, for therein do I delight. 36. Incline my Heart unto thy Testimonies.

l Acts xxi. 14. And when he would not be persuaded, we ceased, saying, The Will of the Lord be done.

m Psal. ciii. 20. Bless the Lord, ye his Angels, that excel in Strength, that do his Commandments, hearkning unto the Voice of his Word. 22. Bless the Lord, all his Works, in all Places of his Dominion: Bless the Lord, O my Soul.

104. Q. What do we pray for in the fourth Petition?

A. In the fourth Petition, which is, "Give us this Day our daily Bread," we pray that of God's free Gift we may receive a competent Portion of the good Things of this Life, and enjoy his Blessing with them.

n Prov. xxx. 8. Remove far from me Vanity and Lies: give me neither Poverty nor Riches; feed me with Food convenient for me.

o Psal. xc. 17. And let the Beauty of the Lord our God be upon us, and establish thou the Work of our Hands upon us; yea, the Work of our Hands establish thou it.

105. Q. What do we pray for in the fifth Petition?

A. In the fifth Petition, which is, "And forgive us our Debts, as we forgive our Debtors," we pray that God for Christ's Sake would freely pardon all our Sins, which we are the rather encouraged

encouraged to ask, because by his Grace we are enabled from the Heart to forgive others *q*.

p Psalm li. 1. *Have Mercy upon me, O God, according to thy Loving Kindness; according to the Multitude of thy tender Mercies blot out my Transgressions.*

q Matth. vi. 14. *For if ye forgive Men their Trespases, your heavenly Father will also forgive you.*

106. Q. *What do we pray for in the sixth Petition?*

A. In the sixth Petition, which is, "And lead us not into Temptation, but deliver us from Evil," we pray that God would either keep us from being tempted to Sin *r*, or support and deliver us when we are tempted *s*.

r Matth. xxvi. 41. *Watch and pray, that ye enter not into Temptation.*

Psalm xix. 13. *Keep back thy Servant also from Presumptuous Sins, let them not have Dominion over me.*

s Psalm li. 10. *Create in me a clean Heart, O God, and renew a right Spirit within me. 12. Restore unto me the Joy of thy Salvation, and uphold me with thy free Spirit.*

107. Q. *What doth the Conclusion of the Lord's Prayer teach us?*

A. The Conclusion of the Lord's Prayer, which is, "For thine is the Kingdom and the Power, and the Glory, for ever, Amen;" teacheth us to take Encouragement in Prayer from God only *t*, and in our Prayers to praise him *u*, ascribing Kingdom, Power, and Glory to him; and in
Testimo

Testimony of our Desire, and Assurance to be heard, we say, *Amen*, *w*.

t Dan. ix. 18. *We do not present our Supplications before thee for our Righteousnesses, but for thy great Mercies.* 19. *O Lord hear, O Lord forgive, O Lord hearken and do; defer not for thine own Sake, O my God.*

u 1 Chron. xxix. 11. *Thine, O Lord, is the Greatness, and the Power, and the Glory, and the Victory, and the Majesty; for all that is in the Heaven, and in the Earth, is thine.* 13. *Now therefore our God we thank thee, and praise thy glorious Name.*

w Rev. xxii. 20. *Amen: even so come, Lord Jesus.*

THE END of PART the FIRST.

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